

F I F T Y
S E R M O N S
O N S E V E R A L
Subjects and Occasions.

F O R T Y - F O U R

Now published from the AUTHOR'S Manuscripts
prepared for the Press by himself: The first
six having been separately printed before.

By CHARLES WHEATLY, M. A.
Late Vicar of *Furneux-Pelham* in *Hartfordshire*.

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M D C C L I I I.

PRELIMINARY
SERMONS

ON SEVERAL
Subjects and Occasions.

FOUR

Now published from the
manuscript of the
author: The full
text printed below.



By CHARLES WHEAT, M.A.
Late Vice-Chancellor of the University of Cambridge.

VOLUME II

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and Lazarus in his bosom.*

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SERMON I.

Jesus foretold by Moses and the
Prophets.

JOHN i. 45.

*We have found him of whom Moses in the
Law, and the Prophets did write, Jesus
of Nazareth, the Son of Joseph.*

THE Season, good Christians, that
commences this Day is that of *Ad-
vent*, with which it is the peculiar
Computation of the Church of *England* to
begin her Year, and to renew the annual
Course of her Service; therein differing from
all other Accounts of Time whatsoever. The
Reason of which is, because she does not
number her Days, or measure her Seasons so
much by the Motion of the Sun, as by the
Course of our Saviour; beginning and counting
on her Year with him, who, being the true
Son of Righteousness, began now to rise upon
the World, and, as the *Day Stars on high*,

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to

S E R M. to enlighten them that sat in Spiritual Dark-
 I. ness.

The Design of the Church in setting apart this Season is to prepare us for a religious Commemoration of the Advancement or Coming of Christ, in the Flesh. For which Reason the Prophecy of *Isaiab* is reserved to this Time, in the Table of Lessons both for ordinary Days, as well as Sundays; (he being the most Evangelical Prophet, and containing the clearest Predictions of our Saviour) and the Epistles and Gospels appointed for those Sundays, all assure us of the Truth of Christ's first coming; and as a proper Means to bring our Lives to a Conformity with the End and Design of it, they recommend to us the Consideration of his second Coming, when he will execute Vengeance on all those that obey not his Gospel.

I conceive therefore that the most suitable Provision for your Thoughts at this Time, will be first to lay before you the clearest Prophecies and Predictions of the Messiah in the Old Testament; and then to shew you from the New, how those several Prophecies and Predictions were fulfilled in our Jesus. And in order to this, I have chosen the Words of my Text as naturally leading us to both these Topicks.

The

Moses and the Prophets.

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I.

The Words are Philip's, who no sooner obeyed our Saviour's Call, and was convinced of his being *the Messiah*, but he generously and piously sought for his Friend *Nathaniel*, (the same very probably who is elsewhere called *Bartholomew*) to discover the important News to him. And having found him, he immediately reveals the happy Tidings, never stays to introduce it with any formal Harangue, but, as if full and overflowing with the joyful Discovery, at once breaks out into a Relation of the Matter, *We have found him, of whom Moses in the Law, and the Prophets did write, Jesus of Nazareth the Son of Joseph.* WE, i. e. himself and Andrew and Peter and another Disciple of St. John the Baptist, who had found and been with him the Day before; we have found (saith he) the *Messias*, or that Prophet which *Moses* and the Prophets did say should come, who is no other than *Jesus of Nazareth, the Son of Joseph*. He calls him *Jesus of Nazareth*, either because he as yet knew nothing of *Bethlehem's* being the Place of his Birth; or if he did know it, because he also knew that *Nazareth* was the Place of his Abode, and that he was for that Reason (as the Scriptures also give us to understand) called a *Nazarite* or *Nazarane*. As to his

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I.

calling him the *Son of Joseph*, that might probably be owing to the vulgar Opinion, according to which *Joseph*, we know, was his reputed Father, infomuch that St. *Luke*, c. iii. 21. when he reckons up his Genealogy, says, he was supposed to be the *Son of Joseph*. So that upon the very first View of the Words, the full Meaning of them appears to be this, viz.

That *Jesus of Nazareth the Son of Joseph*, was the *Messiah foretold by Moses and the Prophets*. This Proposition therefore I shall undertake to establish; and to make it as clear and as plain to you as possible, I shall observe the easy and natural Method, viz.

I. I shall first enquire what those Things are, which *Moses in the Law, and the Prophets did write* concerning the *Messiah*; and then

II. Secondly, I shall shew how all those Things were punctually fulfilled in *Jesus of Nazareth, the Son of Joseph*.

By the first will be discovered the several *Marks* by which the *Messiah* when he came was to be known:

By the second it will appear that all these *Marks* concurred in *Jesus*, from whence it will

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will follow beyond all Contradiction, that ^{S E R M.}
the Words of *Philip* in my Text are true, ^{I.} 
viz. That *Jesus of Nazareth, the Son of Jo-*
seph, was the Messiah foretold by *Moses and*
the Prophets.

I. First then I am to enquire what those Things are which *Moses in the Law and the Prophets did write concerning the Messiah, i. e.* what is written in the Old Testament concerning him; for under *Moses and the Prophets* all the Books of the Old Testament are comprehended. By *Moses* (which the *Jews* always name separately, as being the first and greatest of the Prophets) are to be understood the five Books which he wrote; by the *Prophets* are included all the rest. Except sometimes the *Psalms* be added, which then comprehend not only the *Psalms*, but the Books also of *Job and of Solomon*, and some others: But these at other Times, when only *Moses and the Prophets* are mentioned, are comprehended under the latter.

In the Prosecution of my Discourse, I shall begin with *Moses*, and first enquire what Predictions the *Law or Pentateuch* gives us of the *Messiah*, and then shall proceed to see what is foretold of him in the rest of the Books of the Old Testament; though I shall

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I.

not pretend to give you all the Prophecies we meet with concerning him, which would be an endless Task; but only to collect some of the plainest and most useful to direct us in finding out the *Messiah*. And all the Way I shall take Occasion to observe to you how gradually the Notices and Characters of him were given. Inasmuch that almost every Time the Promise of him was renewed, or his coming foretold, some new Revelation relating to him was made, which still gave some fresh Light, by which he might be discovered from any false Pretenders to the Character.

The first Revelation of him is as ancient as the Offence of *Adam* in Paradise, who had no sooner broken the first Covenant by eating the forbidden Fruit, and so subjected his whole Posterity to the Power and Dominion of the Devil; but God cuts off the Hopes the Devil might entertain that his Conquest was compleat, and his Dominion lasting, by assuring him that in Time even the Seed of the Woman, which he had now deceived, should repair the Loss by destroying his Kingdom, *Gen. iii. 15. I will put Enmity (saith God) between thee and the Woman, and between thy Seed and her Seed, he shall bruise thy*

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I.

thy Head, and thou shalt bruise his Heel. This imported that one, in Time, should be born of a Woman, who should trample under Foot the Power of Sin now introduced, and of Satan who introduced it. And so the ancient Jews understood it, as appears from the Paraphrase of *Jonathan* on the Place, which concludes thus: *They, the Sons or Seed of the Woman, shall have a Remedy, but thou shalt have none: For they shall apply a Medicine to their Heel, in the Days of Messiah their King.* But a Promise of a Redeemer in general being here sufficient to allay the Fears of a general Ruin; God does not see fit to be any further particular, than to promise that Man shall in Time recover his Fall, and that by the Assistance of one born of a Woman, who shall put an end to the Dominion the Serpent had now gain'd by the Deceit and Guile with which he had imposed upon that Sex.

And upon this general Promise the World relied, without knowing who, or from whence the Deliverer should be, for above 2000 Years; till upon the Call of *Abraham* the Father of the Faithful, God was pleased to reveal to him, that it was *in him and his Seed*, that he designed *all Nations of the Earth should be blessed*, Gen. xii. 3.

SERM. XVIII. 18. XXII. 18. This Promise was first
 I. made to *Abraham* in Person; *In thee shall all Families of the Earth be blessed*, Gen. xii. 3. see also c. 18. because the *Messiah* was then included in his Loins, the Promise, saith St. *Stephen*, being made to him, *when as yet he had no Child*. But when *Isaac* was born, the *Messiah* was then no longer in *Abraham*, but in his Seed; and therefore the Terms of the Prophecy were altered. *In thy Seed shall all Nations of the Earth be blessed*, Gen. xxii. 18. But *Abraham*, it is well known, had two Sons, one by a Bond-woman, the other by a Free one, and he seeming to be in doubt in which of them it was designed the Promise should be fulfilled; God graciously appears to him again, more than once, and is pleased to assure him, that though both his Sons should become the Heads of mighty Nations, yet it was with *Isaac* that he purposed to establish his Covenant, and that in *him* the Seed of *Abraham* should be called, Gen. xvii. 18, 21. xxi. 12. *Isaac* accordingly has the Covenant renewed to him in his own Person, when God appeared to him at *Gerar*, and renewed the Promise he had made to his Father, that in *his Seed* should all the Nations of the Earth be blessed. ch. xxvi. 4. The Holy Patriarch undoubtedly rejoiced

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rejoiced at the Continuance of these Hopes ^{S E R M.}
in his Family, but was willing to expect the ^{I.}
Completion of them from a rejected Branch,
c. xxv. 28. *Esau* had engaged the Affections
of his Father, and therefore upon him the
Patriarch endeavours to confer the glorious
Prerogative of having the promised Seed con-
veyed to the World through him. But it
was not for him who had profanely set his
Birthright to sale, to enjoy the Privileges
that always went with it. *Jacob* by a divine
Impulse undoubtedly had purchased it, and
consequently the Blessing that belonged to it:
And therefore when his old Father would
have entailed it upon *Esau*, God interposes to
guide his Hands, and to direct them to *Jacob's*
Head where they ought to have been laid.

And to convince *Jacob* that the Promise
was now confirmed to HIM, God appears to
him in a Dream at *Padan Aram*, and there
renews with him the Covenant he had made
to his Fathers, to *Abraham* and to *Isaac*, and
assures him that in HIM and in his Seed should
all the Families of the Earth be blessed, Gen.
xxviii. 14. *Jacob* was happy in a very numerous
Issue, Gen. xlix. twelve Sons and a Daugh-
ter were born to him in his House, and of
these *Judah* was chosen to be Progenitor of
the

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I.

the *Messiah*, ver. 4. *Reuben* had ascended his Father's Couch; *Simeon* and *Levi* were *Brethren in Iniquity*, ver. 5. and *Instruments of Cruelty*; and therefore *Judah* the fourth born, was the first that was found worthy from whom should come the chief Ruler in *Israel*. To him therefore the dying Patriarch, when he called together his Sons to receive his final Blessings, confines the Promise of the *Messiah* to come, declaring that the Scepter should not depart from *Judah*, nor a Lawgiver from between his Feet, until *Shiloh* come, and unto him should the gathering of the People be, ver. 10. A Promise much more express than any that had been before. To *Abraham*, to *Isaac*, and to *Jacob* it was only revealed in general, that in their Seed all Nations of the Earth should be blessed. But here there is not only a Limitation of his Stock and Tribe, but the Time also and Consequence of his coming are declared. It was to be before the Scepter should depart from *JUDAH*, or a Lawgiver from between his Feet, i. e. (as the *Jerusalem Targum* here expounds it) Kings should not cease from the House of *Judah* till *Shiloh*, i. e. He who should introduce Prosperity and Safety, should make his Appearance in the World. The
Con-

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Consequence of which is declared in the next SERM.
I.
Words, and to him shall the gathering of the People be. Bishop Sherlock in his Discourse on Prophecy, p. 321-5, refers these Words not to *Shiloh*, but to *Judah*, i. e. all Nations both *Jews* and *Gentiles* shall submit to and obey him; but though the Time and Consequence was here foretold, the Prophecy was nevertheless sufficiently obscure. It implied, it is true, plainly enough that *Shiloh* should come when the Scepter should depart from *Judah*, and a Lawgiver from between his Feet: But when that Defect should happen, is still left undetermined. It seems too that all Nations should be gathered to this *Shiloh*; but in what manner, or to what end is not clearly expressed. These Particulars were left to be explained by clearer Revelations afterwards: So that all that the Patriarchs could with any Certainty conclude from the Prediction, was only this; that as he who should bless all Nations of the Earth was to descend from *Abraham*, from *Isaac* and *Jacob*; so should he spring from the particular Tribe of *Judah*, and that too before the ordinary Government should cease from thence. About 470 Years indeed after the first Promise made to *Abraham*, *Moses* gives the *Jews* some

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I.

some glimmering Light into the Nature of this universal Blessing. *Deut xviii. 5. The Lord thy God (saith he) will raise up unto thee a Prophet from the Midst of thee, of thy Brethren, like unto me, unto him shall ye hearken.* Which words expressly declare that he should be a Prophet, and his being a Prophet like unto Moses plainly inferred, that he should not only deliver them from the Tyranny and Oppression of those that held them in Bondage, but be also a *Lawgiver* as he was, and the Author of a *new Dispensation*, or the Mediator of a new Covenant, as the Author of the Epistle to the *Hebrews* declares Jesus to be. *Heb. xii. 24.* And that these Words of *Moses* should not be understood of any other Prophet among the *Jews*, but be necessarily interpreted of the *Messiah*, we are told in the last Chapter of the Book of *Deut.* ver. 10. that *there arose not any other Prophet in Israel like unto Moses.*

And thus I have shewn you what Light we may gather from *Moses* or the Pentateuch towards finding out the *Messiah*. From whence we find that he must be born of a *Woman*, descended from *Abraham*, *Isaac* and *Jacob*; must be of the Tribe of *Judah*, and must make his Appearance before the Sceptre or

Domi-

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Dominion should cease from thence; must be a SERM.
I.
Deliverer of his People from Bondage and Oppression, and give them a new Law to walk by as Moses did.

I shall now pursue my Enquiry into the *Prophets*, and see what additional Light we may get from thence. And under this Denomination in my Text, I told you, are contained all the remaining Books of the Old Testament. I shall not indeed look into them all, but as the Time will let me, shall only pick out a few of the clearest. The Compass of Time we have already gone through is upwards of 2500 Years. I shall now pass down four hundred Years lower, and take Notice of a Prediction given to *David*: To whom, upon his purposing to build a House to the Lord, (as he had built one for himself) God is pleased to promise, by *Nathan* his Prophet, that he would raise an everlasting House or Family of him; and this he does in the solemn and remarkable Words following: 2 Sam. vii. 12.—16. *When thy Days shall be fulfilled, and thou shalt sleep with thy Fathers, I will set up thy Seed after thee, which shall proceed out of thy Bowels, and I will establish his Kingdom. He shall build an House for my Name; I will establish the Throne of his*
King-

Kingdom for ever. I will be his FATHER, and he shall be my SON;—My Mercy shall not depart away from him, as I took it from Saul, whom I put away from before thee; but thine House and thy Kingdom shall be established for ever before thee: Thy Throne shall be established for ever. It is to this Promise that the Author of the 89th Psalm appeals, when the Succession of the Royal Line was thought to fail in the Time of the Captivity. Ps. lxxxix. 19. Thou spakest in a Vision to the Holy One and saidst.—V. 35, 36. see also v. 3, 4. Once have I sworn by my Holiness that I will not lie unto David; his Seed shall endure for ever, and his Throne as the Sun before me. It shall be established for ever as the Moon, and as a faithful Witness in Heaven. Which Words, though applied by the latter Jews to Salomon, yet cannot be literally and properly true of him, whose earthly Throne was rent in Pieces by Jeroboam presently after his Death, and afterwards utterly overthrown. They must therefore be necessarily understood of an eternal King to be born of David's Stock and Lineage. That the Messiah was to come of his Seed is clear from several Prophecies afterwards, and particularly from that of Jeremy xxiii. 5, 6.

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Behold the Days come, saith the Lord, that SERM.
I.
I will raise unto David a righteous Branch,
and a King shall reign and prosper, and shall
execute Judgment and Justice on the Earth :
In his Days Judah shall be saved, and Israel
shall dwell safely, and this is the Name whereby
he shall be called, The Lord our Righteousness.
Now it is observable that this Seed is promised here to *David*, as a Blessing still to come, 400 Years after *David* himself was dead : And consequently, it could not be meant of *Solomon*, or any *temporal* King of that Line, and therefore must be applied to the *Messiah*. And indeed that the *Messiah* was to spring from the Line and Family of *David*, was the common Opinion and Expectation of the *Jews*, which continues fix'd and immoveable amongst them, as a grand Point of their Religion to this very Day. But from these Prophecies it appears not only that the *Messiah* should be of *David's Line*, but that he also should be possessed of an *eternal Kingdom*. And in the Book of *Psalms* we might add abundant Testimonies of his *universal Dominion*, *Psal. ii. 7, 8.* his being *ador- ed by all Nations*, his making *all Generations and Families of the Earth blessed*, *Psal. lxxii. 5, 7, 8, 11, 13.* and several other Characters which
must

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I.

must therefore be understood as so many Marks of the *Messiah*, because they cannot possibly be applied to any temporal King whatsoever.

But not to run into those Prophecies that relate principally to the internal Powers and Characters of the *Messiah*, which were not to be fulfilled, nor claimed indeed by himself, till after his Inthronement into his regal Authority; I shall return to the Consideration of such Prophecies as relate to his first Appearance, and must directly point him out as soon as born. They being the Prophecies St. *Philip* must be supposed to mean in the Text, since *Jesus* of *Nazareth*, whom he there speaks of, had not then fulfilled any others. Of this sort is the Prophecy of *Micah*, delivered about 260 Years after the Promise made to *David*. *Micah* v. 2. *But thou Bethlehem Ephratah, though thou be little among the Thousands of Judah; yet out of thee shall he come forth unto me that is to be Ruler in Israel; whose goings forth have been from of old, from everlasting.* That this is spoken of the Christ is plain from the last Words, *whose goings forth have been from of old, even from everlasting*; and that the Jews therefore gathered from hence that the Christ was to be born in the Town of *Bethlehem*,
St.

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St. Matthew and St. John both testify, *Matt.* SERM. I.
ii. 5, 6. *John* vii. 42. *1 Sam.* xvi. 1, 4.

Having here therefore gained *the Place of his Birth*, let us next enquire into the *Circumstance and Manner* of it; and here *Isaiah* that prophesied soon after *Micah*, will give us wonderful Light. *Behold*, saith he, *a Virgin shall conceive and bear a Son, and shall call his Name Immanuel*, *Isa.* vii. 14. The original Word here was translated Virgin by the *Jews* themselves some 100 Years before our Saviour's Birth. And did not the Signification of the Word, and the Use of it in other Places of Scripture import it, the Wonder of the Sign given by the Lord himself would evince as much. As to that Conceit of the *Jews* that this Prophecy was fulfilled in *Hezekiah*, it is so manifestly false, that nothing can make more against them. For the Sign was plainly given, and the Promise made at some Time in the Reign of *Abaz*. Now *Abaz* reigned but 16 Years in *Jerusalem*, and his Son *Hezekiah*, who succeeded him, was 25 Years old when he began to reign, and consequently not to be born when the Sign was given. This Consideration has obliged several ancient *Rabbins* to confess that the Prophecy related to the *Messiah*, as indeed is plain from the

SERM. Name of *Immanuel*, here given him, *which*
 I. *is, being interpreted, saith St. Matthew, God*
with us.

From hence then it is evident that the Birth of the Messiah was to be miraculous and divine, that he was to be conceived and born of a pure Virgin. And this *Jeremiah* some Time after again confirms in those Words, *The Lord hath created a new Thing upon the Earth, a Woman shall compass a Man*, Jer. xxxi. 22. The creating a Woman from Man only had been before, but the bringing a Man from Woman, was what God had never before done; and therefore it is here called a *new Thing*; and this new Thing is therefore called a *Creation*, because it was wrought in a Woman only.

And now though one would think here were Marks sufficient to distinguish the Christ, whenever he should appear; yet at last to complete and close the whole, God is graciously pleased to foretel almost *the very Year* he should be born in, that so none but those who were wilfully blind should help observing it. Seventy Weeks from the building of the City is determined by *Daniel*, c. ix. 24, &c. to end the *Jewish Policy*, which according to the *Jewish Custom* of reckoning seven Years to a Week,

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I.

Week, amount to 490 Years, within which Time it was so evidently and peremptorily determined, that *Messiah should be cut off, but not for himself*, that *Nehemiah**, a Hebrew Teacher who lived about the End of that Time, openly declared that the Appearance of the Messiah, signified by *Daniel*, could not be deferred above 50 Years. And, as if this Revelation was not sufficiently clear; *Haggai* ch. ii. 6, 7, 9. joins his Testimony about 12 Years afterwards, by assuring them that the Appearance of the *Messiah* should be during the Time that the second Temple stood, the *Glory* of which should for that Reason be greater than the *Glory* of the former. *For thus saith the Lord of Hosts, yet once, it is a little while, and I will shake the Heavens, and the Earth, and the Sea, and the dry Land; and I will shake all Nations, and the Desire of all Nations shall come, and I will fill this House with Glory, saith the Lord of Hosts.—The Glory of this latter House shall be greater than of the former, saith the Lords of Hosts.* Now it is certain that the outward Pomp and Magnificence of the second Temple was nothing equal to that of the first: For we are told that the old Men who saw the first Temple,

* Grot. de Veritat. l. 5. §. 14.

SERM. *wept to see this so much inferior,* Ezra ii. 12,

I.

13. And the Prophet *Haggai* in this Chapter infers as much, by asking that Question in the third Verse, *Who is left among you that saw this House in her first Glory? and how do you see it now? is it not in your Eyes in Comparison as nothing?* And besides the Difference in the Grandeur, the learned *Jews* observe that five Things of great Importance, which added much to the Dignity of the former Temple, were wanted in the latter *, as viz. The holy Fire sent down from Heaven to consume the Burnt Offering; The *Shechinah*, or Glory that appeared between the Cherubim; The Spirit of Prophecy with which those that were called to that Office were endued; The Presence of the Ark, from whence God gave his Answers by an audible Voice, and wherein were contained the two Tables of the Covenant, the Pot of Manna, and *Aaron's* rod that budded; and the *Urim* and *Thummim*, by which the High Priest was miraculously instructed in the Will of God: To which may be added the Want also and Loss of the Holy Oil, which was made by *Moses* for the anointing and consecrating of the King, the High Priest and the Sacred

* Consule Prideaux, Vol. I. p. 145. and p. 159. ad 161. 8°. Vessels

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Vessels made Use of in the House of God, SERM.
I.
So that all these Preheminencies being lost, 
there remains no other Account to be given,
why the Glory of the second Temple should
exceed that of the former, unless we ex-
pound it by the coming of him into it, in
whom all those Signs of the divine Glory
were far more eminently contained; as *Mala-*
chi, the last of the Prophets, again foretold
above 100 Years afterwards; *Mal. iii. 1.*
The Lord (saith he) whom ye seek, shall sud-
denly come to his Temple; even the Messenger
of the Covenant, whom ye delight in; behold,
he shall come, saith the Lord of Hosts. The
Characters here given of the Person that is
to come, cannot possibly be applied to any
other than the *Messiah*, and therefore since
it from hence again appears, that he was to
be born during the standing of the second
Temple, it must necessarily follow that he
was to come before that Temple was de-
stroyed.

And thus I have shewn that the coming of
the *Messiah* was foretold and signified in the
plainest Manner that could be expected or de-
vised; we have seen who were to be his
Progenitors, where he was to be *born*, in
what Manner he was to be *conceived*, and

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the very *Time* and *Year* almost of his coming, and all this before Christ or Christians were known in the World. It remains therefore now that I examine, whether these Circumstances foretold so long before, do really agree in our Jesus, *i. e.* in *Jesus of Nazareth*, the Son of *Joseph*.

But this must be the Subject of an entire Discourse, I shall therefore at present only draw an Inference from what has been said and so conclude.

The Inference from this exact Completion of these Prophecies in the Person of our Lord, will better follow from a subsequent Discourse, where that Completion will be shewn: At present give me Leave only to point out to you the Goodness of God to the Patriarchs and Fathers of the Old Testament, in revealing and foretelling this Salvation to them. Since without this Revelation, and Renewal of it too, in the several Ages of this World, the Hopes of Mankind must entirely have sunk, together with their Innocence, and the Sentence denounced upon them in Consequence of the Fall have driven them to Despair. To convey to them new Hopes therefore, and to encourage them to go on with the Practice of Religion, no sooner had our first Parents disobeyed

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disobeyed his Precept to the Ruin of themselves, and their whole Posterity, but his Mercy immediately provided a Remedy, and graciously promised them a powerful Redeemer; a Redeemer that should conquer Sin and Death, which now they found let loose upon them, and crush in Pieces the Serpent's Head, which had then reached higher than *Adam's* Heel. A Redeemer, that should fully repair the Breaches of Mankind, and if Mankind was but just to themselves, should render their Condition better than before. Nor need we doubt but the gracious Redeemer was immediately ready to have come amongst us; had our ungracious and unworthy World been but in Readiness for the receiving him. But Providence saw us as yet indisposed and unfit for his coming, and therefore reserved him till the Fulness of Time, when he should be manifest and known; and till such Fulness of Time was come, he was graciously pleased to wait for us, and during all that while to prepare us to receive him. From the *very beginning* entertaining us with *Hope*; and through every Age confirming our *Faith*; and still (as you have heard) the nearer the Time itself approached, clearer

C 4

Tokens

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J.

Tokens were given to know him. And this indeed was the chief End of God in foretelling so often, and in Terms so explicit, the coming of the *Messiah*. The several Prophecies of him were proportioned to the Wants and Necessities of the World at the several Ages in which they were given; and without the Communication of such Hopes and Promises as those Prophecies conveyed, it was impossible that Religion could have subsisted amongst them. Of this Use therefore were the several Prophecies, that have been mentioned in this Discourse, to the People of God *before* the coming of Christ amongst them. Of what Use they are *now*, and how far we build our Faith in Christ upon the Completion of them, shall be shewn, God willing, in another Discourse.

S E R-

SERMON II.

Jesus foretold by Moses and the
Prophets.

John i. 43.

*We have found him, of whom Moses in the
Law, and the Prophets did write, Jesus
of Nazareth, the Son of Joseph.*

IN my last Discourse (after an Introduction S E R M.
II.
preparatory to the Season which is now
approaching) I shewed that the Meaning of
these Words was this:—That *Jesus of Na-
zareth, which Nathaniel calls the Son of Jo-
seph, was the Messiah or Christ, i. e. that great
and anointed One, so eminently foretold by
Moses to the Jews, and so often spoken of by
the Prophets afterwards. This Proposition
therefore I undertook to establish, and to
make it as clear and as plain as possible, pro-
posed to observe this natural Method, viz.*

I. FIRST,

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II.

I. FIRST, to enquire, what those Things are, which *Moses in the Law, and the Prophets did write*, concerning the *Messiah*, and then

II. SECONDLY, to shew how all those Things were really fulfilled in *Jesus of Nazareth, the then supposed Son of Joseph*.

By the first of these, I told you, we should discover the several *Marks* by which the *Messiah* was to be known, when he came : By the second it would appear that all these *Marks* concurred in *Jesus* : From whence it would follow beyond all Contradiction, that *Jesus of Nazareth, here called the Son of Joseph*, was the *Messiah foretold by Moses and the Prophets*.

The first of these Heads I then went through ; by collecting several of the plainest Passages in the *Old Testament*, such as may best assist us to discover the *Messias*, and to distinguish him from any false Pretender to the Character.

From *Moses*, or the five Books written by him, I shewed that the *Messiah* was in a peculiar Manner to be *the Seed of the Woman* ; was to descend from *Abraham, Isaac, and Jacob* ; was to be of the Tribe of *Judah* ;

was

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was to make his Appearance before the *Sceptre* or Dominion *should cease* from that Tribe; was to be a *Deliverer* of his Church from *Bondage* and *Oppression*; was to give them a *new Law*; and to be the Author of a *new Dispensation*. From the Books of the *Prophets*, we gained the additional Light, that he was to be of the Stock and Lineage of *David*; that he was to be *born of a Virgin*, and in the City of *Bethlehem*; was to make his Appearance in the *second Temple*; and that *within 500 Years* after the going forth of the *Commandment* to restore and rebuild the *Holy City*.

And that the Blessed *Jesus of Nazareth*, the then supposed *Son of Joseph*, answered all these several Characters, and so fulfilled all the Prophecies concerning the *Messiah*, is the Business of my second Head to shew. And this, if we believe a pretended Representer of the *Grounds and Reasons of the Christian Religion*, is the more necessary to be done, because it is the *best*, and, according to *him*, the *only Proof* we have for Christianity. But though we contend with as much Seriousness and Reality, as he does with Mockery and Ridicule, that the Prophecies recited in my last Discourse relate to the *Messiah*,

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Isaiah, and that *Jesus* did truly fulfil those Prophecies; yet we can by no means allow that this is the *only* Ground and Foundation upon which the Christian Religion is built. If it were; hard would be the Case of the poor Heathens, who, upon this Supposition, must be brought a strange round-about way, to the Faith of the Gospel, and cannot be persuaded of the Truth of the *New Testament* before they have made themselves Masters of the *Old*. But *St. Paul* thought otherwise, and therefore took quite different Measures: For when he reasoned with the *Athenians*, *Acts* xvii. 31. he did not endeavour to convert them to the Faith by shewing how *Jesus* had fulfilled the Characters given of him by the *Prophets*, (whom none of the *Athenians* knew any Thing of, or if they did, had no *Reverence* or *Esteem* for them;) but he convinced them by appealing to plain Matters of Fact, Things capable of undeniable Evidence and Demonstration; he appealed to the *Miracles* which *Jesus* wrote, particularly to that great one of his *Resurrection from the Dead*; the Fame of which had probably reached the *Athenians* before, and which, as the Apostle could shew it to be true, the *Athenians* could not but readily admit, as a certain Proof of his coming from God,

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And indeed if *Miracles*, wrought in Confirmation of a *Divine Commission*, be not of themselves a sufficient Ground whereon to acknowledge such a Commission in the Person that works them ; even the *Jews* themselves must stand condemned for being too easy of Belief, in admitting *Moses* as a Messenger from God, upon the Credit of the *Miracles*, which at God's Command he wrought to convince them. For it is very well known, that there were *no Prophecies of Moses*, given of him beforehand, to foretell his coming : And yet the *Israelites* adhered to and followed him, upon Account of his *Miracles*. This therefore is sufficient to shew that even the *Miracles* which *Jesus* wrought (and which had all the Appearance we can possibly desire, that they were really wrought by the Power of God) are a Proof and Demonstration that he really and truly came from God ; although we knew nothing of any foregoing Predictions, or whether he had fulfilled any Prophecies or not. Consequently the Truth of our Saviour and his Doctrine does not depend so wholly and entirely, upon the Evidence of Prophecy, as the Adversary to our Faith, whom I just now mentioned, would insinuate and suggest. *An Adversary to our Faith* I surely may

may call him, since it plainly appears that he would confine us to this Test of the Truth and Certainty of the Christian Revelation, only because he thinks it the most precarious one, and the easiest to be disputed.

But surely one would wonder what Service could be proposed to the Cause of Infidelity, by endeavouring to render *the Prophecies* concerning *Jesus* confused and obscure. For it has been asked since, and very judiciously *; what Ground or Pretence is there, to enquire whether the Prophecies, foreshewing that the *Christ* or *Messiah* should die and rise again, do really and truly belong to *Jesus*; unless we are first satisfied that *Jesus* did die and rise again? And if the *Resurrection* of *Jesus* be allowed; what would Unbelievers gain by discrediting the Prophecies? For the Event will be what it is, let the Prophecies be what they will. 'Tis plain then, † that the Matters, related in the Gospel, do not depend for their Reality upon the Evidence of Prophecy: Since the Facts may be *true*, though *never* foretold, or foretold *obscurely*; nay they must actually be *admitted* as true; before we can enquire whether there be any *Prophecy* that foretels them.

* Bishop Sherlock on the Use and Intention of Prophecy. p.

† *Ibid.* p. 46.

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But if this be the Case, that we must admit all the Facts of the Gospel to be true, before we can come at the *Evidence of Prophecy*; what Occasion (you may ask) have we to enquire (as I did so largely in my last Discourse) after *Prophecies at all*? For if the *Miracles* of Christ be sufficient Evidence of the Truth of his Gospel; why should we trouble ourselves to know whether he was *foretold* or not? This is a Question that deserves to be answered: And in our Answer we allow, that *Miracles*, when once admitted to be true, are a *complete Evidence* of the Divine Authority of *him* that works them. Consequently had we known no more of Christ, than that he claimed to be attended to as a Person sent and commissioned by God; he would not have needed any other Credentials than these already mentioned: And it would have been very impertinent in any one to have asked *what Prophet* had foretold his coming. But now Christ has not only *done the Works which none other Man did*, John xv. 24. and by that means given us the fullest Evidence of a divine Commission; but he also claims to be the *Messiah foretold by Moses and the Prophets*. And therefore when the Woman of Samaria said to him, John iv.

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iv. 25, 26. *I know that Messiah cometh, or is coming, which is called Christ; when he is come he will tell us all Things. Jesus saith unto her, I that speak unto thee, am he. And when John the Baptist sent two of his Disciples to Jesus, saying, Art thou he that should come, or look we for another? Luke vii. 19—23. Jesus immediately convinced them that he himself was he whom they looked for, by giving them the Character of the Messiah, as it lies in the Prophet Isaiah, and then answering that Character by several Miracles he wrought before them. And when in discoursing with the perverse and obstinate Jews, he could not convince them either by the Testimony of John, nor by that of his Father, nor by the Power of his Works; he at last referred them to the Holy Scriptures, and put himself upon the Test of what they had said concerning himself. John v. 39. Search the Scriptures, (said he) for in them ye think ye have eternal Life, and they are they which testify of me.—Ver. 46, 47. Had ye believed Moses, ye would have believed me, for he wrote of me; But if ye believe not his Writings; how shall ye believe my Words. For as he represents Abraham as speaking on another Occasion, If they hear not Moses and the*

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Prophets,

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Prophets, neither will they be persuaded though SERM.
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one rose from the Dead. Luke xvi. 31, &c. And therefore in his private Discourses with his Disciples alone, after his Resurrection, Luke xxiv. 27. *Beginning at Moses and all the Prophets, he expounded unto them in all the Scriptures, the Things concerning himself.* i. e. he shewed them what Things were written in the Law of Moses, ver. 44. and in the Prophets, and in the Psalms concerning the Messiah; and then made them understand how all those Things had been fulfilled in himself.

And this is the Reason why I entered upon this Subject in my last Discourse, viz. Because as Truth must always be consistent with itself; *this Claim* of Jesus must also be true, or else it will destroy all the rest. And as this Point must necessarily be tried by the Evidence of the *Prophets*; it certainly makes the *Argument from Prophecy* so far needful to the Truth of Jesus and his Gospel. For it must be owned that an Observation made by the Writer that occasioned these Reflections is very true; though made with a very ill Intention, viz. "That Miracles in this Case can afford no Help: Because, if the Prophets have NOT spoken of *Christ*; all

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“ the Miracles in the World will not prove,
 “ that they HAVE spoken of him.” * This
 was the Reason why the first Preachers of the
 Gospel (although they argued with the *Gen-*
tiles from the *Miracles* Jesus wrought, and his
Resurrection from the Dead, yet) did not rea-
 son with the *Jews* upon any other Topick,
 till they had first convinced them from their
 Prophets: For this *Advantage had the Jews*,
that unto them were committed the Oracles of
God: Rom. iii. 1, 2. In which Oracles God
 had vouchsafed to give them the express
 Marks and Characters of the *Messiah* he had
 promised, by which their Nation might know
 how to distinguish him, when he came.
 “ The very first Thing therefore the *Jews*
 “ had to do upon the Appearance, or preach-
 “ ing up, of any one for the *Messias*, was to
 “ examine his *Title* by the *Characters* given
 “ of him in the *Old Testament*: For they
 “ could not consistently with their Belief in
 “ God, and the ancient Prophecies, yield to
 “ any other Arguments, till fully satisfied
 “ and convinced in this. And therefore St.
 “ *Paul* in his Discourse with the *Jews* at
 “ *Antioch in Pisidia*, Acts xiii. v. 17. be-
 “ gins with God’s Dealings towards the *Peo-*

* Grounds and Reasons of the Christian Religion, p. 31.

“ ple

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II.

"ple of Israel," and after a short Deduction of Matters from the calling of *Abraham* to the Times of *David*, he then thinks proper to introduce the mention of our Saviour *Jesus*, by asserting that God had raised him unto Israel of this Man's Seed, Acts xiii. 23. i. e. of *David's* Seed, according to his Promise.

"Where you see plainly he rests the Strength of his Argument upon the Authority of Prophecy. And all the Parts of his following Discourse are answerable to the Beginning of it; proceeding from one End to the other upon the Authority of the Prophets." * *We declare* (saith he) v. 32, 33. unto you glad Tidings, how that the Promise which was made unto the Fathers, God has fulfilled the same unto us their Children, in that he hath raised up *Jesus* again; as it is also written in the second Psalm; Thou art my Son, this Day have I begotten thee. So again, Acts xvii. 1—3. at *Thessalonica*, where was a Synagogue of the Jews; we read that *St. Paul*, as his Manner was; went in unto them, and three Sabbath Days reasoned with them out of the Scriptures; opening and alledging, that *Christ* must needs have suffered, and risen again from the Dead, and that this

* Bishop *Sherlock* on Prophecy, p. 178, 179.

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Jesus which I preach unto you is Christ. And in the same Chapter it is noted, ver. 10, 11, that the *Jews* at *Berea* (where *Paul* afterwards preached) were more noble than those in *Thessalonica*, in that they received the Word with all Readiness of Mind, and searched the Scriptures daily, whether those Things were so. And in the next Chapter we read again, ver. 24—28, that a certain *Jew*, nam'd *Apollos*, born at *Alexandria*, when he himself had been perfectly instructed in the Way of God, mightily convinced the *Jews*; and that publickly, shewing by the Scriptures that *Jesus* was *Christ*.

In like manner we *Christians*, who from our Infancy are brought up in the Belief of Christianity, and are taught to receive the Books of both Testaments with equal Reverence; in like manner, I say, we, when we are to defend our Faith in *Jesus* as the *Christ*, against *Jews*, who urge that *Jesus* has not fulfilled the Prophecies contained in the *Old Testament*; must shew that what the Prophets did really foretel of the *Messiah*, was all actually fulfilled in our *Jesus*, in *Jesus* of *Nazareth*, called by the *Jews*, the *Son* of *Joseph*.

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And this is what I propose to do: Though before I enter upon that Subject, it is proper I should mention to you that in my last Discourse, I had all along the Advantage, that the *Authorities* I used, and the *Books* I quoted, were allowed and acknowledged by *Jews themselves* as well as *Christians*: Whereas in the Prosecution of my second Head, I have my *Authors* to establish before I can make use of them. For the *Jews* and *Christians* both consent that the *Prophecies* I singled out in my former Discourse, relate to the *Messias*; yet when we come to speak of the Completion of them in our *Jesus*; the *Jews* protest against any such Application, and deny that any of those Prophecies were fulfilled in him. And therefore they object to the Divine Authority of the *New Testament*, and won't allow the *New Testament* to have been written by *Inspiration*, as we confess the *Old Testament* to have been.

But now, whether the Books of the *New Testament* were inspired or not; *i. e.* whether they were written by the *immediate Direction*, and under the *Super-intendence* and *Guidance of the Holy Ghost*, is a Question we have no Occasion to enter into, upon this Subject. It is sufficient for the Purpose we

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want them for here, if they be *genuine* and *true*, i. e. if they were written by *those Authors* whose *Names* they bear, *Authors* who *knew* the several *Facts* they relate, and relate nothing but what really came to pass. And of this we have certainly as much *Proof*, as we are capable of having of any ancient *Book* that now is, or ever was in the *World*: They have been acknowledged by *Writers* of all *Ages* quite down from the *Time* they were written in to the present, to have been the *Writings* of *Matthew* and *Mark*, of *Luke* and of *John*. And these *Persons* are owned to have lived in the very *Times*, when the *Things* they relate, are said to have happened; and so might be very competent *Witnesses*, whether they really happened or not. And indeed had the *Evangelists* reported *Things* that *never* happened, or *otherwise* than they happened; it would have been impossible for their *Writings* ever to have found any *Reception* in the *World*: For they published their *Writings* when the *Time*, that the *Truth* or *Falshood*, of the *Things* they speak of, must be well known to many *Persons* then living: And suppose that those who read their *Books* would themselves remember the *Facts* related. And therefore had

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had not the Facts been true ; it would have ^{S E R M.}
been in the Power of many thousands to have ^{II.}
contradicted what was said, from their own
Knowledge : And consequently their Books,
instead of meeting with Credit and Reputa-
tion, would immediately have been despised
and rejected as the Dreams of Lunaticks and
Madmen.

But since from the very Time they first
appeared, they were received as true Accounts
of the Facts they related ; and since they
concur in the Relation of the same Facts ;
though the Authors of them wrote at different
Times, and from different Places ; without
consulting with one another ; it is impossible
that what they writ should be any Story of
their own Invention. And since lastly, their
most inveterate Adversaries, both *Jews* and
Gentiles, have attested the Truth of their prin-
cipal Facts, such as *Lucian* and *Celsus*, *Por-*
phyry and *Julian*, *Tacitus*, and also their
own *Josephus*, who none of them wanted ei-
ther Prejudice or Malice to contradict and
deny them if they could ; since even such
Men as these have assented to the *Truth* of
the principal Stories related of *Jesus* ; I hope
I might expect the same Concession, even
though I were speaking to *Jews* or *Infidels* ;

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viz. that they would admit of the Testimony of the *Gospels*, so far as *Matter of Fact* is concerned. In Confidence of which I shall not scruple to suppose that whatever I shall confirm from the *New Testament*, will be sufficiently proved, and that I shall stand in need of no other Authority in relation to that which is to be the main Subject of my second Head. But as my *Introduction* to this Head has detained me too long to enter upon it now; I must reserve it for the Subject of an entire Discourse, and conclude at present with an Argument for the *Truth* and *Divine Authority* of the *Old Testament*, which the Reasonings I have now used will naturally supply.

For it this Day appears that *Jesus Christ* is set before us, not only as a *Preacher of Righteousness*, and as one *ordained to be Judge of the World* under the Confirmation of many Signs and Wonders wrought by God for this Purpose: but also as one who has fulfilled and verified all the *ancient Prophecies*; and shewn that every Thing is true, which is therein foretold concerning the promised and long-expected Redeemer. So that as the *Jews* ought to believe in *Christ*, because foretold by the *Prophets*; so *Christians* ought

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ought to believe *the Prophets*, because they *so exactly foretold Christ*. SERM.
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For by this they appear to have been *true Prophets*; and if so, it will follow further, that their Writings, beyond all imaginable Contradiction, were *divinely inspired*. For who, but Men *inspired by God*, could so *punctually foretel* Things that so many Ages afterwards were to happen? No Man whatever, by the Strength of his own Faculties, would go about it; nor was it in the Power of any *Genius* or *Devil* to assist him. For *foretelling Things to come* is a Power which God himself declares none can exert, but he alone who is the true God; and therefore when he mocks the Idols of the Heathens, and challengeth them to give a Proof of their Divinity.—*Shew the Things that are to come hereafter* (saith he,) *that we may know that ye are Gods*, Isa. xli. 23. plainly intimating that God only certainly foreknows future Events; such especially as depend upon contingent Causes, and the Determinations of Men's free Will. If he therefore only foreknows them, it is he only can reveal them; and therefore *Moses* and the *Prophets*, who foretold the Events relating to Christ, must all do it by Inspiration from him.

And

SERM.

II.

And indeed had it been otherwise, had the Books of the *Old Testament* been *meer human Compositions*; had they been indited by *Men only*, though the *wisest* of Men; can we imagine that our Saviour in every Thing he either did or suffered, would have paid such a Regard and Deference to them? That he should submit to and undergo so many severe Trials and grievous Afflictions, only for the Sake of fulfilling some *Saying*, or answering some *Character* preserved in the Writings of some Men of old, that had happened to write many Hundreds of Years before him. And yet this we very well know he did, and that he himself frequently declared, that it lay upon him to do so. Every Thing he did, was done, because the *Scriptures had said it should be done*. When he was apprehended in the Garden, *Matt. xxvi. 53, 54.* he could have *prayed to his Father*, and presently have had *more than 12 Legions of Angels*: But how then (saith he) shall the *Scriptures be fulfilled, that thus it must be?* And at his Crucifixion, *his Coat without Seam was not rent, John xix. 23, 24.* But the *Soldiers cast Lots for it, whose it should be; that the Scripture might be fulfilled, which saith, They parted my Rayment among them, and for my Vesture*

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II.

Vesture they did cast Lots. Psal. xxii. 18. And these Things therefore (i. e. because the Scriptures had said it) the Soldiers did. And because again the Psalmist, in the Person of the Messiah had said, In my Thirst they gave me Vinegar to drink, Psal. lxix. 21. he waited till a Sponge filled with it was put to his Mouth, from whence he received it, before he would pronounce his last Word, it is finished, or bow his Head and give up the Ghost, John xix. 28-30. All these Things, and indeed every Thing else that Jesus did, he did (as will appear by abundant Instances hereafter,) because God had declared and required it of him before-hand, according to his own Saying, Sacrifice and Offering thou wouldest not, but a Body hast thou prepared me: In Burnt-Offerings and Sacrifices for Sin, thou hast had no Pleasure; Then said I, lo I come (in the Volume of the Book it is written of me) to do thy Will, O God, Heb. x. 5-7.

Think of these Things and ponder them in your Minds, and then consider whether the Books of the Old Testament are of so little Importance to the Cause of Christianity, as some Enemies to our Faith, of late Years, have very insidiously represented them to be. But the End they aim at is very plain; Jesus,

I you

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you see, claims to be the *promised Redeemer* of the World upon the Test of his *fulfilling* the *Prophecies* of him contained in the *Old Testament*. But if the *Old Testament* be *not true*, or *not inspired*, or *not applicable* to him; then there are *no Prophecies* to be appealed to concerning him; but all must be put upon the Test of his *Miracles*. And this Test they would endeavour to invalidate next; nay, they have already endeavoured it, and thereby to wrest from you the *New Testament* also. But the Weakness, the Malice, and the Shame of their Attempts have sufficiently shewn from whence they are, and what they be.—Despise them then, my Brethren, and with Reverence receive both Testaments alike. The *Old Testament* as *foretelling* every Thing in the *New*; the *New Testament* as *confirming* every Thing in the *Old*. As the *Old Testament* has been my principal Subject of this Discourse, I shall add a few Words more concerning it and conclude.

And that is to exhort you, (such of you I mean as are of suitable Capacities) to read and study the several Prophecies, Types and Figures in the *Old Testament*, which illustrate and confirm the Evangelical Relation or History of our Saviour. And if any Persons

neglect

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II.

neglect this, who are capable of doing it, our Saviour's Reproof of the *two Disciples* that were going to *Emmaus*, is as applicable to the one, as it was to the other, *Luke xxiv. 25.* Not to observe and *believe what the Prophets have spoken*, argues that *Fools* void of Reason and Attention, and *slow of Heart*, or backward to believe even God himself, in the Things he had been graciously pleased to reveal concerning *the Methods* of their *future Redemption*. Things so necessary for the Disciples of *Christ* to know and be instructed in; that our Lord, we find, *beginning at Moses*, ver. 27. and from thence going through *all the Prophets*, *expounded unto them in all the Scriptures the Things concerning himself*. How that *Christ* ought to have suffered the Things he did, before he entered into his *Glory*, ver. 26. He had told them this before, *while he was yet with them*, viz. *That all Things must be fulfilled, which were written in the Law of Moses, and in the Prophets, and in the Psalms concerning him*. ver. 44. And that they might now fully apprehend these Things a-right, *He opened their Understandings, that they might understand the Scriptures*; ver. 45. repeating to them again, *Thus it is written, and therefore thus*
it

SERM. *it behoved the Christ to suffer, and to rise*
 II. *from the Dead the third Day, ver. 46.*

Such Sacred Testimony is given to the Truth and Divine Authority of the *Old Testament*, and how far that will confirm the Divine Authority of the *New Testament*, I shall have an Opportunity to observe in the *Sequel*.



SER.

SERMON III.

*Jesus foretold by Moses and the
Prophets.*

JOHN i. 45.

*We have found him of whom Moses in the
Law, and the Prophets did write, Jesus
of Nazareth, the Son of Joseph.*

HAVING already taken Occasion from SERM.
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these Words, to enquire into the Pre-
dictions of *Moses* and the *Prophets* concern-
ing the *Messiah*, or the *Christ*, which was
promised to the *Jews*; and also to shew the
Use of those Prophecies to us *Christians*, and
how far we build our Faith in *Christ* upon
them; my Business next is to enquire how
far *Jesus* (called then *the Son of Joseph*) did
truly fulfill them. And here also I have al-
ready established the *Authority of the Testi-
monies* upon which I must proceed; having
shewn how *authentic and indisputable Wit-
nesses* the several Books of the *New Testa-
ment*

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ment are for the Facts related in them. So that I have nothing to detain me now from entering directly upon my second Head ; but just to remind you, that the chief Prophecies I made Choice of in my first Discourse, in order to assist and direct us in finding out the *Messiah*, were those which I thought to be most exprefs in Relation to *his Lineage*, *the Place of his Nativity*, *the Manner of his Birth*, and *the Time of his Appearing*: These being the Prophecies which *Philip* must be supposed to mean in the Text ; as being those which must have first been compleated by him ; and by which any one who should assume the Character of *Christ* would certainly be tried.

I. First then as to his *Lineage*, I proved clearly from the *Old Testament*, that the *Messiah* was to descend from *Abraham*, from *Isaac*, and from *Jacob* ; was to be of the Tribe of *Judah*, and of the Family of *David*. And we learn from the *New Testament*, that the *Scribes* and *Pharisees*, both acknowledged he might be of *David's House*. For when *Jesus* asked them, saying, *What think ye of Christ, whose Son is he?* Matt. xxii. 41, 42. They readily answer and say unto him,

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the Son of David. And as to Jesus, we read S E R M.
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that — *Have Mercy on us thou Son of David*,—was the usual Expression of those that came to him for Relief; and that the whole Multitude, when they introduced him with Triumph into Jerusalem, sang *Hosanna* to the Son of David, Matt. xxi. 9. In a Word, this was a Thing so uncontested, that even his mortal Enemies, the Scribes and Pharisees, and unbelieving Jews, who objected to him his being a Carpenter's Son, are yet never found to have denied that he was the Son of David; although that, could they have done it, would at once have put an End to his Claim of being the Christ. But quite contrary to this, the Jewish Talmud itself declares that “ Jesus of Nazareth, who was “ crucified, was of the Blood Royal from “ Zorobabel of the House of David.” If then our Jesus was the Son of David; he must also necessarily be descended from Judah and the Patriarchs, from whom David himself is known to have sprung. For this Reason the Holy Penman says; *Heb. vii. 14. it is evident that our Lord sprang out of Judah*; and therefore St. Matthew and St. Luke, the two heavenly Heralds who reckon up his Genealogy, the one through Joseph*, his

* See Yardley's Genealogy, p. 235, 236. and 251, 252.

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legal Father, the other through *Mary*, his real Mother, both deduce it from *Abraham* and *Isaac* and *Jacob*, from *Judah* and from *David*, and from him through *Zorobabel*, a Descendant from *Solomon* as well as from *Nathan*; by which means the *Perpetuity* of *Solomon's Kingdom*, so solemnly promised to *David* by God, was brought to Perfection and compleated in Christ. And that the Evangelists have given the *true Genealogy* both of *Joseph* and *Mary*, is not to be doubted; because if they had set down a *wrong* one, they would have laid themselves open to the Reproaches of the *Jews*, who would not have failed to charge them boldly with falsifying and adulterating the publick Records, and setting out with a Lie. For it is not to be imagined, "That a Nation so
 " addicted to Genealogies as the *Jews* were,
 " would be wanting in their Diligence, both
 " in their private Memoirs, and their publick
 " Registers, to trace* all the Descendants
 " from that illustrious *Shepherd of Israel*, on
 " whose Family God had entailed the Crown,
 " and from whose Stock he had promised
 " the *Messiah* should proceed*." What I have said therefore is enough to shew that

* *Yardley's Genealogy, of Christ, p. 173.*

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our Lord was descended from the *same Persons*, from whom the Prophets foretold the *Christ* should spring; I shall therefore proceed in the next Place to shew,

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II. Secondly, That they were equally fulfilled as to the *Place of his Birth*. And as to this I shewed from the Prophecy of *Micah*, Chap. v. 2. that *Bethlehem*, in the Tribe of *Judah*, was to have the glorious Privilege of being the Place of the *Messiah's* Nativity. And this the *Jews* therefore affirmed; as is evident from the Answer which the *Chief Priests* and *Scribes* gave to *Herod*, Matt. ii. 5, 6. when he sent for them, and demanded of them, where *Christ* should be born: For they said unto him, *In Bethlehem of Judea. For thus it is written by the Prophet; And thou Bethlehem in the Land of Judah, art not the least among the Princes of Judah; for out of thee shall come a Governor, that shall rule my People Israel.* And indeed the Assurance of the *Jews*, that *Bethlehem* should be the *Messiah's* Birth Place, was so strongly confirmed; that *Galilee's* being the Place where *Jesus* Abode, was a stumbling Block, which they did not know how to get over. Shall *Christ* (say they) come out of *Galilee*? Hath not the Scripture said, that *Christ* cometh of the Seed

of David, and out of the Town of Bethlehem where David was? John vii. 41, 42. This Doubt and Question of theirs was well founded. The Scripture *had said it*, and therefore had not Jesus been born in Bethlehem, we could not have received or owned him for the Christ. But Bethlehem was the Place where Jesus was born; though Providence was concerned remarkably to interpose, in order to bring it about. For which Reason he so ordered it, that Augustus Cæsar, the then Emperor of Rome, should send forth a Decree, that all the World should be taxed; Luke ii. 1—7. and to this End that every one should go into his own City. Whereupon Joseph also went up from Galilee out of the City of Nazareth, into Judea, unto the City of David, which is called Bethlehem, (because he was of the House and Lineage of David) to be taxed with Mary his espoused Wife, being great with Child. And so it was, that while they were there, the Days were accomplished that she should be delivered. And as her Days were accomplished, so was the Prophecy fulfilled; for there she brought forth her first-born Son; and so unto us was born that Day, and in the City of David, a Saviour which is Christ the Lord, ver. 11.

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As soon indeed as the Days of his Mother's Purification were accomplished, ver. 22. and she had performed (with Relation to herself and her Son) all Things according to the Law of the Lord; (the Evangelist tells us, that they returned into Galilee, unto their own City, Nazareth, ver. 39. And Jesus was there subject to his Parents during his Minority; when afterwards he came to execute his Ministry, he made Galilee at first the chief Scene of his Actions. For which Reason he is stiled, throughout the whole History of the Gospel, Jesus of Nazareth, Acts xxii. 8. A Title he is pleased to give himself in his miraculous Call of St. Paul from Heaven. But this is so far from being any Objection to what the Prophets foretel; that it is an actual Completion of another eminent Prediction. For St. Matthew tells us, that the Reason, why Jesus departed into Galilee, was, Matthew iv. 14—16. That it might be fulfilled which was spoken by Isaiab the Prophet; The Land of Zabulon, and the Land of Nephthalim, by the Way of the Sea beyond Jordan, GALILEE of the Gentiles;—The People which sat in Darkness saw a great Light, and to them which sat in the Region and Shadow of Death, Light is sprung up. The Land of Galilee,

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or of *Zabulon and Nepthtali* had the Misfortune to be the first that were taken into Captivity by the *Assyrians*, *Isai. ix. 1—3.* Upon Occasion of which Calamity then newly happened, *Isaiab* comforts them with this Prophecy; and assures them that in Recompence of that Misery, they then suffered above the rest of their Brethren, *they* should have the *first* and *chief* Share of the *Messiah* when he should come.

III. Thirdly, The next Thing I am to take Notice of, in which the Prophecies of the *Messiah* are compleated in *Jesus*, is *the Manner of his Birth.* which was to be *miraculous* and *divine.* The very first Revelation of him seems to infer that it was to be præternatural; *The Seed of the Woman was to bruise the Serpent's Head:* For as *the Seed*, there mentioned, is not to be taken *collectively*, for Mankind in general, but *determinately* and *individually* for that *one Seed*, which is Christ; so the *Woman* is not to be understood in Relation to *Man*; but particularly and determinately of *that Sex*, from which alone Christ should come. But from *Isaiab* and *Jeremiab* I shewed more expressly, that the *Messiah* was to be conceived and born of a *Virgin.* And this Prophecy also was
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most truly fulfilled in our *Jesus*; for that his Mother was a *Virgin* when she brought him forth, the Evangelists are express. We have St. *Luke's* Testimony and her own too, that she was a *Virgin* when the Angel *Gabriel* saluted her. For he *was sent to a Virgin espoused to a Man whose Name was Joseph*, Luke i. 27. and sent on such a Message as caused her to ask, *ver. 34.—How shall this be, seeing I know not a Man?—Espoused to Joseph*, St. *Matthew*, as well as St. *Luke*, tells us she was, *Matt. i. 18*. But then according to the Message which, St. *Luke* relates, Ch. i. 35. the Angel delivered to her, St. *Matthew* assures us, that *before they came together, she was found with Child of the Holy Ghost*. And though in such Circumstances *Joseph*, in Obedience to God's Command by the Angel, *took unto him his Wife*; yet the Evangelist further assures us, *that he knew her not, till she had brought forth her first-born Son*, *Matt. i. 25*.

IV. Fourthly, I come now to the last Thing mentioned under my former Head, and that is *the Time* when the *Messiah* was to make his Appearance in the World. And of this I gave you two Predictions, one out of *Moses*, that it should be *before the Scepter*

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should

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should depart from Judah, or a Law-giver from between his Feet; the other out of the *Prophets* more fixed and determined, that it should be *during the standing of the second Temple*, and *within so many Years after the Decree for rebuilding Jerusalem*. Both which *Times* will evidently appear to have been past for many Hundred Years.

As to the first, viz. that *the Scepter* has long since *departed from Judah*, and *a Law-giver from between his Feet*, or, which is all one, that the *Jewish Government* has totally failed, is a Fact so notorious that it is not without the greatest Folly to be denied. The only Question that remains is, concerning the *Time* when the Defect happened. And this, upon Enquiry, we shall find fell out, a few Years after *Jesus* was born.

For from the Death of *Jacob*, who utter'd this Prophecy to the *Babylonish Captivity*, we can prove this Dominion in the Posterity of *Judah*, especially over his own Tribe or Descendants, either by *Judges* or *Kings*, from Scripture itself *. And during the 70 Years of their Confinement at *Babylon*, several Passages also of the *Old Testament* give us to understand, that the *Power* and *Scepter* of the

* See Bishop *Sherlock* on Prophecy, p. 325-328.

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Tribe of Judah, relative to the Being and Subsistence of the Tribe, were not remov'd: S E R M.
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But that, during their whole Captivity, they had Chiefs and Elders appointed by and from amongst themselves, who managed and decided and governed their Affairs. And that the Authority of the *Persian*, and other Kings over them, after this, did not destroy the Rule and Authority and Polity of the *Jews*, or *Tribe of Judah*; but that they subsisted still as a distinct People, under Heads and Rulers of their own, and that quite down to, and during the Time of the *Asmonæan* Princes; may be collected from several Passages in the Books of the *Macca-bees*, and especially from the Preambles of publick Leagues made by and with the *Jews*, which are there recorded *. But in the 38th Year of *Augustus Cæsar*, *Archelaus* the Son of *Herod*, (a Family who had by Proselytism been long engrafted into the Name and Nation of the *Jews*, and thereby been made at least *adopted Sons* of the *Tribe of Judah*†; this *Archelaus*, I say) who had reigned over the *Jews* for 10 Years after the Death of his Father, and governed them according

* Bishop *Sherlock* *ibid.* p. 329--333.

† *Prideaux's Connection* Vol. II. p. 402, 3, and 660.

to

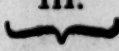
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to the *Jewish* Law, was, in the 38th Year of the Reign of the Emperor *Augustus*, summon'd to *Rome*, to answer to an Accusation the *Jews* had brought against him ; and being there found guilty was banished into *Gaul*: And *Quirinius* or *Cyrenius* (who is mentioned by St. *Luke*, Chap. ii. 2.) the Roman Governor of *Syria* was sent by *Augustus* to seize *Judæa*, or the Country of the *Jews*, and to reduce it into the Form of a Roman Province : And one *Coponius* a Roman was sent with him, to take on him the Government under the Title of *Procurator of Judæa*, but in Subordination to the President of *Syria*, a Part of which Province *Judæa* was made. So that now neither Prince nor Governor was left to *Judah* : The Power of Dominion, of Life and Death, was taken from them ; and Justice was from thenceforth always administer'd by the Laws of *Rome*, instead of those of their own Nation. The Scepter therefore was now surely departed from *Judah* ; and a Lawgiver had ceased from between his Feet. And consequently this was the Time for the *Shiloh* to come. And pray observe, this very Year, this 38th of *Augustus's* Reign, was the Year, when *Jesus*, being 12 Years of Age ; was found

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in the Temple by his Parents, in the Midst SERM.
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of the Doctors; as St. Luke describes, Chap. ii. 

It was then the Lord whom they sought, (though they would not know him) came suddenly to his Temple, Mal. iii. 1. and there entered on his prophetick Office, as *Malachi* had foretold *.

The Jews puzzled to evade the Prophecy of *Jacob*, would now deny, that the *Messiah* was ever meant by *Shiloh*. But here numerous Testimonies of their Forefathers stare them in the Face; who all interpreted the Text of the *Messiah*, till after the Time that their Government failed †. Of which some of them are so sensible that they go other Ways to work: Allowing the Words to be spoken of the *Messiah*; but disputing the Meaning of the Word *Scepter*, which they would interpret to be a Rod, not of Rule, but of Correction: But others again, ashamed of this and several other Interpretations, exposed the Words in their obvious Sense; but then use other, as perverse, Arguments, that the *Scepter*, or Dominion, is not even yet departed wholly from *Judah*; but that some Person or other, has, some-

* *Prideaux's Connection*, Vol. III. p. 659 -664.

† *Pearson on the Creed*. p. 82.

where

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where or other, some Share or other of Government or Jurisdiction, more or less, though it may not be known, who, or how, or what, or where. But I am sure you will forgive me, if I do not take up your Time to answer such Pretences. Since being all of them contradictory to one another, they carry Guilt in their Faces, and shew to what Confusion the poor *Jews* are drove, when they would force their Way through such plain Predictions.

It being very well known that from the Time I have been speaking of, the Time of their being reduced to a *Roman* Province, all Things began to work towards a total Ruin of the *Jewish* Polity: And that within a few Years afterwards, their City, their Temple, and their Government were all utterly overturned: And they themselves—not carried into a gentle Captivity, to enjoy their Law, and to live as a distinct and separate People in a foreign Country, (as they had done at *Babylon*)—but sold like Beasts in a Market; and from that Day to this never able to embody again into a Nation, in their own, or any other Country; nor to find a Place, where to re-establish their old Constitution, or to have a Prince of their own to govern them.

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But I observed from the *Prophets*, that we ^{S E R M.} have a more *determined* and *fixed* Time set ^{III.} for Christ's appearing. *Daniel* assures us, Chap. ix. 25. that from the going forth of the *Commandment* (from the *Persian* Emperor) to restore and build *Jerusalem* unto *Messiah* the Prince, shall be seven Weeks, and threescore and two Weeks, i. e. 69 Weeks in all: Which, according to the prophetick Way of reckoning seven Years to a Week, amounts to 483 Years. Now when these Weeks commence from that Decree which *Cyrus* made for the Building of the *Temple*; *Ezra* i. 1—3. or from the new Decree made by *Darius* after that of *Cyrus* was prevented; or from the Order that *Artaxerxes* gave for the rebuilding of the City; it is evident, that it is above 2000 Years, since either of them were made: And therefore the Time that the Prophecy foretold that the *Messiah* should come, has been expired these 1700 Years. And from the last of these Orders, * which was made in the 20th Year of *Artaxerxes Longimanus*, King of *Persia*, to the Baptism of *Jesus*, *Nehem.* ii. 1. as far as we can learn according to the best Computation, there were

* See *Huet. Demonstrat. Evang.* 441, &c.

just

SERM. just 483 Years.——* After this *Daniel* goes
 III. on further to inform us, that in the Midst
 of another, or of the 70th Week, *Dan. ix.*
25, 26. the Messiah should be cut off, but not
for himself, and so should cause the Sacrifice
and the Oblation to cease. Now to the mid-
 dle of another Week must be three Years and
 half: And just so long after his Baptism did
 our *Jesus* suffer Death for the Sins of the
 World, and thereby put an End to the *Jew-*
ish Sacrifices and Rites.

This Prophecy pinches so close, that the
 modern *Jews*, to avoid it, would discredit,
 if they could, the whole Book of *Daniel*.
 To which End, about 100 Years after the
 Birth of our Lord, they inverted the Order
 of the whole Bible: And so amongst the rest
 took *Daniel* from the Middle of the Prophets,
 where he had all along stood before; and
 placed him at the End, amongst what they
 call [*ἁγίασμα*, or] *the Holy Writings*. But
 by placing it there, they still allow it to be
canonical and *inspired*, and so have only dis-
 covered their own Guilt, in seeking to avoid
 the Witness of their own Prophets to our
Jesus.

* Compare *Laucaster* on *Daniel's Weeks*. *Marshall's Trea-*
tise on the same, and *Prideaux* in his Connection.

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But we may still pursue this obstinate People with as forcible Evidence from other Prophets. *Haggai* and *Malachi*, as I distinctly shewed, both determined the appearing of the *Messiah* to be *during the standing of the second Temple* *. And yet it is certain from their own Historians that the second Temple was utterly destroyed, within 40 Years after the Death of our *Jesus*. And therefore the modern *Jews*, to avoid the Force of this Prophecy also, pretend that by *the latter House* mentioned by *Haggai*, some *future Temple*, still to be built, is meant and implied. But this Pretence again, only convicts them of the grossest Obstinacy. The whole Prophecy plainly speaking of *this House*; *i. e.* of the House that was then in building †. 'Tis true indeed, that the *Jews* have attempted several Times to rebuild their Temple: But it is as remarkable that God has as often miraculously interposed to prevent their doing it. An *Earthquake* at one Time, together with

* N. B. The second Temple was pulled down and rebuilt by *Herod* about 40 Years before the Appearing of our Saviour. Nor was it entirely rebuilt or finished again, when our Lord appeared in it. But as the daily Sacrifice was never once intermitted during the whole Time it was in pulling down and rebuilding, the Temple was accounted the second or same Temple all the while.

† See Dr. *Berriman's Boyle's Lectures*. Sermon. 14. Vol. II. P. 35—56.

Stones

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Stones flying out from the Foundation, and
Globes of Fire at another Time bursting forth
 from the Earth, and destroying all that were
 so daring and presumptuous, as to undertake
 the Work*.

I have now gone through all the Prophe-
 cies mentioned under my former Head; and
 have plainly shewed that all that pointed out
 the *Christ* upon his first Appearance in the
 World, were punctually fulfilled in our *Je-
 sus*, in *Jesus of Nazareth*, the Son of *Joseph*:
 I might now further shew that every impor-
 tant *Action*, *Event*, or *Circumstance*, in the
Life, or *Death*, in the *Resurrection*, or *As-
 cension*, of our Blessed Saviour, was also fore-
 told or typified and prefigured in some or
 other of the Books of the *Old Testament*.
 And as this is too important to be wholly
 passed by; I will reserve it for the Subject of
 another Discourse.

* See Dr. Cave's Life of St. Cyril of Jerusalem. Vol. II.
 P. 353—355.

S E R -

SERMON IV.

Jesus foretold by Moses and the
Prophets.

Luke xxiv. 27.

*And beginning at Moses and all the Prophets,
he expounded unto them in all the Scriptures
the Things concerning himself.*

THE Season of *Advent* being designed SERM.
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by the Church to prepare us for a religious and solemn Commemoration of the *Advent*, or coming of Christ in the Flesh; I thought it would not be an unsuitable Subject if I should collect and lay before you the ancient *Prophecies* that lye scattered in the *Old Testament* concerning the Christ, and shew how exactly they were all *fulfilled* in the blessed *Jesus*, and so pointed out *him* for the long expected Redeemer whom those *Prophecies* foretold. But hitherto I have confined myself to those Predictions only which related to his *first Appearance* in the World, and so were

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accomplished by him as soon as he was born: Such as related to his *Family and Lineage*, to the *Place of his Nativity*, to his *miraculous Birth*, and to the *Time of his coming*: They being the Prophecies which *St. Philip* must be supposed principally to mean in the Words I then made Choice of for my Text. But I am now willing to proceed a little further, and to shew that *every important Action, Event, or Circumstance*, in the *Life and Death*, in the *Resurrection and Ascension* of our blessed Lord, were particularly foretold in some or other of the Books of the *Old Testament*. And for this Purpose I think the Words I have now read to you more suitable.

They relate to a Conversation which our Saviour held with two of his Disciples, as they were going to *Emmaus*, the same Day that he arose from the Dead; in which first reprehending their Backwardness in attending to and believing what the Prophets had foretold concerning the *Sufferings of Christ before his Entrance into Glory*; he next proceeded to open their Understandings, in order to which, my Text tells us, *Beginning at Moses and all the Prophets, he expounded unto them in all the Scriptures the Things concern-*
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ing himself. So that, he shewed them the wonderful Correspondence and Harmony of whatever the ancient Prophets had foretold concerning the Christ, with those Things which they themselves had seen and could testify, had so very lately happened to HIMSELF. So that from these Words I may very properly take Occasion to shew how every Thing that was foretold with Relation to the *Messiah*, was exactly fulfilled in the same *Jesus*, who, as I have shewn already, so punctually accomplished the several Prophecies, that foretold, and related to, his first Appearance.

I shall not in this Discourse, as I did in my former, divide what I have to say into two Heads, by shewing first what was written by *Moses* and the *Prophets* concerning the *Messiah*, and then secondly, how those Things were accomplished in *Jesus*; but shall only take the Passages in the Order they were accomplished, and observe how they were severally foretold in *Moses* and the *Prophets*. After which I shall conclude with some proper Inferences from the whole.

One of the first material Passages related of *Jesus* after his Birth, was the Appearance of that famous *Star*, which drew the *Wise-*

F 2

Men,

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Men, or Sages from the East, to Jerusalem to worship him, Matt. ii. 2. And it is the Opinion of many of the Ancients, and a very plausible one it is, that this was the Star which God pointed at, when he over-ruled the Mouth of *Balaam* to foretel the Deliverer that in the latter Days was to arise unto *Israel*, under the Character of a *Star* that should come out of *Jacob*, Numb. xxiv. 17.

That *Kings* and *Princes* were to pay *regal Honours* to the *Messiah* when born, the *Jews* themselves acknowledge to be foretold both in the *Psalms* and the *Prophets*. *The Kings of Tharshish and of the Isles shall bring Presents, the Kings of Sheba and Sebasb shall offer Gifts,* Ps. lxxii. 10. is spoken by *David* prophetically of *Christ*, which is afterwards confirmed and more distinctly described by *Isaiab*. *The Multitude of Camels* (saith that Prophet) *shall cover thee, the Dromedaries of Midian and Epba. All they from Shebab shall come: they shall bring Gold and Incense, and they shall shew forth the Praises of the Lord,* Isai. lx. 6. This Prophecy, though not yet compleated in its full Intention, yet began to be remarkably verified, even whilst *Jesus* was in his Cradle; for *St. Matthew* records that, *when he was born in Bethlehem*

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of Judea, behold there came wise Men, (the S E R M. IV. Greek Word is *Magoi*, and signifies Men that were eminent for Wisdom, and if not Princes themselves, yet for the most Part Counsellors of Princes; such wise Men came) from the East to Jerusalem, saying, Where is he that is born King of the Jews? For we have seen his Star in the East, and are come to worship him, Matt. ii. And when they were directed to Bethlehem, and there found the Child, they fell down and worshipped him, and when they had opened their Treasures, they presented unto him Gold, Frankincense and Myrrhe.

The Flight of our Blessed Lord into Egypt for fear of Herod (who was alarmed at this Expedition of the Wise-Men) and his Return from thence when that Persecutor was dead, St. Matthew observes to agree with a Prophetic Saying of Hosea, *Out of Egypt have I called my Son*, Hos. ii. 1. 'Tis true indeed, those Words, in their primary Sense, seem to have Respect to the Deliverance of the Israelites (whom God calls his Son, and his First-born) out of the Land of Egypt, Exod. iv. 22, 23. But the Manner of the Expression, and the Word SON, being used in the Singular, seems to intimate that it was spoken of the Israelites, only as they were an eminent

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Type of the Messiah, in which it was to be afterwards more fully compleated.

There is a Passage in *Isaiab* also, worth our attending to on this Occasion. *Behold* (saith that Prophet, *Isa. xix. 1.*) *the Lord rideth upon a swift Cloud, and shall come into Egypt, and the Idols of Egypt shall be moved at his Presence.* That this riding of the Lord upon a swift Cloud, had any Reference to the lowly coming of *Jesus* into *Egypt*, when *Joseph* and *Mary* fled with him thither to seek a Refuge, I shall not say: But the last Clause of the *Idols being moved at his Presence*, was then, as some ancient Writers give us to understand*, most eminently fulfilled. For the holy Babe being carried into a Temple at *Hermopolis* in *Thebais*, the *Statues* or *Idols* all fell flat down before him; just as we are told, in the fifth Chapter of the first Book of *Samuel*, *Dagon*, the Idol of the *Philistines*, did twice before the *Ark of the Lord*, (a known Type of Christ) when the *Philistines* had taken it, and brought it in Triumph into his Temple at *Ashdod*.

The sad Occasion of our Saviour's Flight is remarkably foretold by *Jeremiab*: Thus

* See *Euseb. Demonstr. Evang. c. 20.* and *Athanas. de Incarnat. Verbo. p. 65.*

saith

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saith the Lord, a Voice was heard in Rama, Lamentations and bitter weeping; Rachel weeping for her Children, refused to be comforted for her Children, because they were not, Jer. xxxi. 15.

The Completion of which Prophecy in the dismal Slaughter of all the *Innocents* under two Years old, in and about *Bethlehem*, is not only related in the Gospel of *St. Matthew*, Ch. ii. 16—18. but is mentioned also by a celebrated Heathen Author, *Macrobius*, who has given us a Sarcaſm or Jeſt, which the *Roman Emperor Augustus* paſſed upon *Herod*, upon his putting his Son *Antipater* to Death, about the Time that thoſe poor Infants were maſſacred at his Command. “ When *Augustus* (ſaith *Macrobius*) “ had heard that among the Children under “ two Years of Age, which *Herod* King of the “ *Jews* had commanded to be ſlain in *Syria*, “ his own Son was alſo put to Death: He “ ſaid, *It was better to be Herod's Hog than* “ *his Son* *.” Meaning that though he was reſtrained by the *Law of Moſes* from killing of *Swine*, yet the *Law of Nature* did not withhold him from butchering his Son.

From this Time to our Bleſſed Lord's coming forth to execute his Miniſtry, we find but little recorded of him in Scripture, except

* *Macrobius Saturn. l. 2. c. 4.*

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his coming up with his Parents to the Passover, when he was 12 Years of Age, and at that Time *disputing with the Doctors in the Temple*, Luke ii. 41, &c. But even this I have shewed already to have been the Completion of a Prophecy in *Malachi*, Chap. iii. 1. who foretold to the Jews that the Lord which they sought should come suddenly, or unexpectedly, to the Temple. But after the Time of Jesus's entering upon his Office, he daily fulfilled some Prophecy concerning the long looked for *Messiah*. *Moses, Isaiah, Ezekiel and Hoseah*, not only foretel his being a great Prophet, but intimate his being a greater, and a more perfect and universal Teacher than any one that ever went before him. *I have put my Spirit upon him* (saith God,) *He shall bring forth Judgment to the Gentiles, and the Isles shall wait for his Law*, Isa. xlii. 1, 4. Now it is not denied but that Jesus has delivered the most perfect Law as to its Precepts, and the most affecting as to its Sanctions. And this Law he delivered in a Manner that most engaged the Attention; not introducing it like *Moses* and the Prophets, with—*Thus saith the Lord*,;—but speaking as from himself, with an—I say unto you; teaching them all along as one having Authority, and not as the Scribes, Matt. vii. 29.

Instruct-

Instructing them at the same Time plainly S E R M.
IV.
and clearly, and not as those before him under Shadows and Types, and commissioning his Apostles, as soon as they should be endued with Power from on high, to disperse themselves *unto the uttermost Parts of the Earth*, Acts i. 8. to call *Gentiles* as well as *Jews* to the Knowledge of the Truth; that so the Faith might no longer be confined to one People; but that all Nations of the Earth might become one Church, and be all gathered *into one Fold under one Shepherd*.

Nor were the *Miracles* which the Christ was to work less clearly foretold than his *Instructions* and *Doctrine*. The Times of the *Messiah* are certainly understood in that Prophecy of *Isaiab*—*Then the Eyes of the Blind shall be opened, and the Ears of the Deaf shall be unstopped; Then shall the lame Man leap as the Hart, and the Tongue of the Dumb shall sing*, Isai. xxxv. 5, 6. From which Predictions the *Jews* themselves in their Talmud and publick Commentaries infer, “That all
“ the *Miracles* of *Moses* and the *Prophets*
“ shall be nothing to the *Miracles* of the
“ *Messiah* when he cometh*.” Upon which Notion undoubtedly was founded that Quest-

* Midrash Copheleth, c. 1.

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tion among the People recorded by St. *John*; *When Christ cometh will he do MORE MIRACLES than these which this Man has done?* *John vii. 31.* From which Words it appears that they expected the Christ should do *many* Miracles, and yet that he could not do *more* than had been done by *Jesus*. And these Miracles were so unexceptionable, so plain and obvious, that our Saviour himself puts the Test of his Mission upon the Evidence of the *Truth*. For when the Baptist sent to him *two of his Disciples*, and said unto him, *Art thou he that should come, or do we look for another?* *Matt. ii. 3.* *Jesus* in his Answer supposes that his Works would be a sufficient Resolution of the Question proposed; and therefore he said unto them, *Go and shew John those Things which ye do hear and see: The Blind receive their Sight, the Lame walk, the Lepers are cleansed, the Deaf hear, and the Dead are raised up; and blessed is he whosoever shall not be offended in me.*

Having thus shewn that the many and great Miracles wrote by *Jesus*, prove him to be the *Messiah* foretold by the *Prophets*; I shall shew next that the *Manner* in which he was *received* and *treated* by the *Jews* was another Mark by which several Predictions were
ful-

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fulfilled. And hitherto must be reduced all the *Sufferings* of our Lord, with the *Indignities* that were shewn him from his Entrance upon his Ministry, to his Death upon the Cross. And here will not improperly come in that Description of him in *Isaiab*, which begins with his *Person*. *He hath no Form, nor Comeliness; and when we shall see him, there is no Beauty that we should desire him*, Isa. liii. 2. The *Prophet* seems to describe a Personage no Way beautiful, but rather *uncomely*: And so the most ancient Writers of the Church have interpreted *Isaias*, and have confessed the fulfilling of it in the Body of our Saviour*. In later Ages indeed they give a contrary Description, and begin to magnify the *Beauty* of his Person; every several Nation representing his Picture in the nearest Similitude to the handsomest of their Country†. But what was the *real Aspect* of his *outward Appearance*, since the Scriptures are silent, we cannot now know. It is enough that we are assured that the Condition of his Life was in the Eyes of the *Jews* without Honour and inglorious; and this those Taunts of theirs sufficiently prove—*Is not this the Carpenter's Son? Is not his Mother called Mary? and his Brethren,*

* *Pearson* on the Creed, p. 87.

† *Pearson*, *ibid*.

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James and Joses, and Simon, and Judas? and his Sisters, are they not all with us? Whence then hath this Man all these Things? Matt. xiii. 55, 56. A Man so meanly born and related, they could not think deserving of any Regard; and therefore the Text tells us they were offended in him, ver. 57. And this is sufficient to verify what Isaiah immediately subjoins to the Meanness of his Person, viz. That he is despised and rejected of Men, a Man of Sorrows, and acquainted with Griefs: And we hid, as it were, our Face from him; he was despised, and we esteemed him not.

As to the last *Passion and Death* of our Lord, and those *Indignities and Sufferings*, which immediately preceded it; the Prophecies in Scripture are so copious and express, as to reach every material Circumstance relating to them. But these and the proper Inferences from the whole I shall reserve for another Opportunity.

S E R-

SERMON V.

Jesus foretold by Moses and the Prophets.

Luke xxiv. 27.

And beginning at Moses and all the Prophets, he expounded unto them in all the Scriptures, the Things concerning himself.

IN examining the *Prophecies* in the *Old* SERM. V. *Testament* concerning the *Christ*, in order to shew, how they were all of them most exactly fulfilled in our *Jesus*; having at first confined myself to those which related to his first Appearance in the World; viz. such as his *Family* and *Lineage*, the *Place of his Nativity*, his *miraculous Birth*, and the *Time of his coming*; I was then willing to proceed to shew further that every *important Action*, *Event*, or *Circumstance*, in the *Life*, and *Death*, in the *Resurrection*, and *Ascension* of the same Holy *Jesus*, all came to pass, as being particularly foretold in the *Old Testament*.
And

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And here, the Appearance of *the Star* to the *Wise-Men* in the *East*, the *Royal* and *Divine Honours* which they came to pay him : The *Slaughter of the Infants*, which that *Homage* occasioned : The *Flight of Jesus into Egypt*, the *Falling of the Idols* before him there, and his *Return* from thence : His *sudden Coming to the Temple* : His *solemn Entrance* upon his *prophetick Office*, and his *Manner of Teaching* : The *Multitude* of his *Miracles*, and the *Greatness* of them : And the *Manner* of his *Reception* and *Treatment* among the *Jews* : All these have been severally considered, and all found most exactly to agree with the Predictions which the Prophets had delivered concerning him. I shall now go on to his last *Passion* and *Death*, and those *Indignities* and *Sufferings* which immediately preceded it : As to which the Prophecies in Scripture are so copious and express, as to reach every material Circumstance relating to them. The first Step he made to it, by his *triumphal Entrance into Jerusalem*, is exactly described by the Prophet *Zechariah*, Zech. ix. 9. *Rejoice greatly, O Daughter of Sion, shout, O Daughter of Jerusalem : Behold, thy King cometh unto thee ; he is just, and having Salvation, lowly, and riding upon an* *Ass,*

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Afs, and upon a Colt the Fole of an Afs. SERM.
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And that *this* which was spoken by the Prophet might be fulfilled, three of the Evangelists minutely record, *Mat. xxi. 1, &c. Mark xi. 1, &c. Luke xix. 29, &c.* that when *Jesus* drew nigh unto *Jerusalem*—he sent two of his Disciples to a neighbouring Village—where he told them they should find an *Afs* tied, and a Colt with her, whereon Man had never sat,—and these he bids them to loose, and to bring them thither to him. The Disciples did as *Jesus* commanded them. They brought the *Afs*, and the Colt, and they cast their Garments upon the Colt, and they set *Jesus* thereon. And a very great Multitude spread their Garments in the Way: Others cut down Branches from the Trees, and strewed them in the Way. And the Multitudes that went before, and that followed, cried, saying, *Hosanna to the Son of David; blessed is he that cometh in the Name of the Lord; Hosanna in the highest.*

That the *Messiah* should be betrayed by one of his own Disciples, the Holy Psalmist clearly foretels, *Pf. xli. 9. Mine own familiar Friend, whom I trusted, who did eat of my Bread, hath lift up his Heel against me.* And that this Scripture also might be fulfilled,

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filled, *Jesus*, who from the Beginning, knew who should betray him, John xiii. 18. when he chose his twelve Apostles, admitted *Judas* to be one of them, c. vi. 64, 70. whom he knew to be a Devil, and who did actually sell him.

The Price at which the *Jews* were to value the *Messiah*, *Zechariah* tells us was the Price of the very meanest of Slaves, viz. thirty Pieces of Silver, Zech. xi. 12. And St. *Matthew* assures us, that was the exact Price for which *Judas* sold *Jesus*; Mat. xxvi. 5. that thirty Pieces of Silver was the Sum for which the Chief Priests agreed with him.— And if *Zachary* goes on to tell us what Use those Pieces were to be put to, and that they were to be cast unto the Potter; Zech xi. 13. St. *Matthew* also will proceed, and relate how, when *Judas* returned the Silver Pieces, the Chief Priests, not holding it lawful to put them into the Treasury, because they were the Price of Blood, took Counsel, and bought with them the Potter's Field, wherein to bury Strangers, Mat. xxvii. 7.

The Confusion and Fright which this Disaster of our Lord brought upon his Disciples, our Lord himself tells us, was also foretold by the same Prophet in these Words following. Compare Zech. xiii. 7. with Mat.

xxvi.

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xxvi. 31. *Awake, O Sword, against my Shepherd, and against the Man that is my Fellow, saith the Lord of Hosts; smite the Shepherd, and the Sheep shall be scattered, and I will turn mine Hand upon the little ones.*—After this his reproachful Treatment by the Jews, is exactly foretold by the Prophet Isaiah,—Isai. 1. 6. *I gave my Back to the Smiters, and my Cheeks to them that plucked off my Hair: I hid not my Face from Shame and Spitting:* This we all know was literally fulfilled, when the Jews spit in his Face, and buffeted him, and others of them smote him with the Palms of their Hands, Mat. xxvi. 67. and when Pilate scourged him, Ch. xxvii. 26

That the Manner of his Death could be no other than *Crucifixion*, the brazen Serpent erected upon a Pole in the Desert typically foreshewed: For as *Moses lifted up the Serpent in the Wilderness*, even so was the *Son of Man to be lifted up*, John iii. 14. And what more beautiful Type could have been formed? Mankind had received a mortal Wound from the *old Serpent, the Devil*, of which God had fore-determined they never should be healed, but by lifting up their Hearts and Faith to a Redeemer, who should *spoil that wicked Spirit and the Powers under*

G

him,

SERM.
V.

him, of the Victory they had gained, and make a Shew of them openly, and triumph over them, Col. ii. 15. by his own Suffering on a Cross. And now see how well adapted the Type was to prefigure this. Upon an unreasonable Murmuring of the Israelites against God, Numb. xxi. 6—9. the Lord sent fiery Serpents among the People, and they bit the People, and much People of Israel died. Therefore the People came to Moses, and said, We have sinned, for we have spoken against the Lord, and against thee; pray unto the Lord, that he take away the Serpents from us: And Moses prayed for the People. And the Lord said unto Moses, Make thee a fiery Serpent, and set it upon a Pole; and it shall come to pass, that every one, that is bitten, when he looketh upon it, shall live. And Moses made a Serpent of Brass, and put it upon a Pole; and it came to pass, that if a Serpent had bitten any Man, when he beheld the Serpent of Brass, he lived. But to proceed to some other Prophecies and Types.

The Appointment of the Passover in which a Bone was not to be broken, Exod. xii. 46. may be easily understood to intimate that the Anti-type of the Passover was to undergo a Death to which the breaking of the Bones did ordinarily belong, (and that, according to usual Custom,

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Custom, attended the Punishment of Crucifixion) but that in the Death of the *Messiah*,
who was to be that Anti-type, the Providence of God should so particularly interpose, that *not a Bone of Him should be broken*. And therefore when *the Soldiers came and brake the Legs of the first, and of the other which was crucified with him; when they came to Jesus, and saw that he was dead already*, it is particularly remarked, *that they brake not his Legs*, John xix. 32, 33.—And let me add further, that the very *Manner of roasting the Passover*, which was by fixing the Lamb whole and entire on the Spit, and the Spit not turning long-ways, but upright before the Fire, so as that the Head should be upwards, the hind Feet downwards, and it's fore Legs stretched out from the Body, like Arms extended, most exactly represented a Man upon a Cross.

But the Sufferings of *Christ* were not only thus prefigured by typical Resemblances, but were also expressly foretold by the Predictions of the Prophets. Those Words of the Psalmist.—*They pierced my Hands, and my Feet*; Psa. xxii. 17. and that Text of *Zachariah*.—*They shall look upon me whom they have*
G 2 pierced;

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pierced; Zech. xii. 10.—could never have been fulfilled in him so exactly and punctually, had he not suffered on a Cross, to which his Hands and his Feet were nailed.

But to proceed on; the profligate *Companions* of his Sufferings, viz. the *two Thieves* that were crucified with him, St. Mark observes exactly to answer that Prophecy of *Isaiab*, that *when he poured out his Soul unto Death, he was numbered among the Transgressors*: Isai. liii. 12. And in that whole Chapter, the 53d of *Isaiab*; the Sufferings of the Christ and his Patience under them, the Ends for which he suffered, and the Benefits that arise to us thereby, are so lively described, that to any that reads it, it seems more like a History of Things already past, than a Prophecy of Things, which were afterwards to happen. Mind how some of it (which I have not yet recited) runs, v. 5—8. —*Surely he hath born our Grievs, and carried our Sorrows: Yet we did esteem him stricken, smitten of God and afflicted. But he was wounded for our Transgressions, he was bruised for our Iniquities, the Chastisements of our Peace was upon him, and with his Stripes we are healed. All we like Sheep have gone astray, we have turned every one to his own Way, and the Lord hath*

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bath laid on him the Iniquity of us all. He ^{SERM.}
was oppressed, and he was afflicted, yet he opened ^{V.}
not his Mouth, he is brought as a Lamb to the
Slaughter, and as a Sheep before his Shearers is
dumb, so he opened not his Mouth. He was ta-
ken from Prison and from Judgment, and who
shall declare his Generation? For he was cut
off out of the Land of the Living, for the Trans-
gression of my People was he stricken.

As to the Particulars that passed upon nail-
ing him to the Cross, the xxii. Psalm, ver.
7, &c. describes these also to the Life, fore-
telling the very Taunts that his reviling Ene-
mies should throw at him.—All they that
see me laugh me to scorn, they shoot out their
Lips, and shake their Heads, saying, He trusted
in the Lord, that he would deliver him, let him
deliver him, if he would have him. I am poured
out like Water, and all my Bones are out of
Joint; my Heart also in the Midst of my Body
is like melting Wax. My Strength is dried up
like a Potsherd, and my Tongue cleaveth to my
Gums, and thou shalt bring me into the Dust of
Death: For many Dogs are come about me,
and the Council of the Wicked layeth Siege
against me. They pierced my Hands and my
Feet, I may tell all my Bones; they stand staring
and looking upon me: They part my Garments
G 3 amongst

SERM. *amongst them, and cast Lots upon my Vesture.*

V.

Of the last of which Words it is very remarkable, that the very Form of *Jesus's* Clothes concurred to give them an exact Completion. For *his Coat* being without Seam, woven from the Top throughout, was the Occasion of the *Soldiers casting Lots for it, whose it should be*, John xix. 23, 24. In a Word, this whole *Psalms* was so applicable to the Passion of our Saviour, and so exact a Description of that tragical Scene, that it was thought our Blessed Lord repeated the whole of it; and that the Words mentioned in the Evangelists, as then spoken by him, *My God, my God, why hast thou forsaken me?* was mentioned only as the Title of the *Psalms* recited by him, as we now call the 95th *Psalms*, the *Venite, Exultemus*; the 100th the *Jubilate*, and every one, by the Words with which they begin, as you may see at the Head of every *Psalms* in your Common Prayer Books.

But to keep to the Subject of my Discourse; we read again in *Psalms* lxix. 22. that the Psalmist in the Person of *Christ* complains—*They gave me Gall to eat, and when I was thirsty they gave me Vinegar to drink*: Words that could never be true literally of
David,

David, and therefore must respect that further Completion of them at the Crucifixion of Jesus; for which, when he had cried out in an Agony, *I thirst—they ran, and filled a Sponge, and gave him Vinegar to drink mingled with Gall*, John xix. 28. S R R M.
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And as thus in his Passion, so after his Death, we find all Things fulfilled in Jesus of Nazareth, which the Prophets foretold should come to pass of the Messiah. *He made his Grave with the Wicked, and with the Rich in his Death*, Isai. liii. 9. saith Isaiah of the Christ: And as the Thieves were buried with whom he was crucified, so was He: Only Jesus was laid in the Tomb of Joseph, a rich and a good, and a just Man of Arimathea, and an honourable Counsellor. As to his speedy Resurrection from the Dead, the Royal Prophet is carried out into such Raptures of Divine Trust and Holy Hope, as cannot with any Propriety of Speech belong to any but the Christ; and therefore of Him prophetically must David say, *Thou wilt not leave my Soul in Hell, neither shalt thou suffer thine Holy One to see Corruption*: Psa. xvi. 10. For as St. Peter observes, *The Patriarch David himself, is both dead and buried, and his Sepulchre remains unto this Day*: Therefore

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*being a Prophet and knowing that God had sworn with an Oath to him, that of the Fruit of his Loins he would raise up Christ in the Flesh *, (i. e. he would raise him up again from the Dead) to sit on his Throne; he seeing this before, spake of the Resurrection of Christ, that his Soul was not left in Hell, neither did his Flesh see Corruption. The very Time of whose Resurrection was not only typified by Jonah's being three Days and three Nights in the Whale's Belly; Jonah i. 17. Mat. xii. 40. but also foretold in Words by Hoseah, After two Days he will revive us; in the third Day he will raise us up. And therefore our Belief of that Article is in the Nicene Creed properly expressed in the Words of St. Paul, The third Day he rose again according to the Scriptures.*

Nor is the *Ascension* of our Blessed Lord less clearly foretold than his Resurrection; *Thou hast ascended on high, thou hast led Captivity captive, thou hast received Gifts for Men*, Psal. lxviii. 18. is by St. Paul shewn to be spoken of the Ascension of *Jesus Christ*. And those other Words of the Psalmist, *The Lord said to my Lord, sit thou on my Right Hand, until I make thine Enemies thy Footstool*, Psal. cx. 1. at once prove his Ascension

* For the rendering and Interpretation, see *Knatchbull*.

into

into Heaven, and his Enthronement there in ^{S E R M.}
regal Glory. _{V.}

I might now further, had I Time for it, proceed to shew that all the *Consequences* that were to attend the coming of the *Messiah*, came exactly to pass after the coming of *Jesus*; such as were the overthrowing of *Idols*, and the calling in of the *Gentiles* to the *Faith*; the disowning of him by the *Jews*, and the Judgments that should come upon them, because of their rejecting him; such as the *Destruction* of their *City* and *Temple*, and the *Dispersion* of their Nation amongst all People. But the Time not permitting me to branch out into any more Particulars, I shall make one Observation, which must serve for all; and that is this, *viz.*

That it appears evidently from what I have said in this and some preceding Discourses, that all the *Prophecies*, all the *Types*, all the *Marks*, by which the *Messiah* was to be known when he came, exactly concur in our *Jesus*. His *Lineage* and *Family*, the *Place* of his *Nativity*, the *Time* of his *Appearance*, the *Manner* of his *Birth*; in a Word, every single Passage relating to his *Life*, *Death*, *Burial*, *Resurrection*, and *Ascension* of the Christ were all compleated in *Jesus of Nazareth*;

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V.

reth: How is it possible therefore ever to discover or find out the Christ, if *Jesus of Nazareth* be not he? For find out any other Person, if you can, excepting *Jesus*, that ever laid any Claim to the fulfilling them. They therefore who will not be satisfied by what has been offered, have no Mind, I fear, to be convinced by any Arguments whatever. Thinking it needless therefore to add any more, I shall only draw an Inference or two from the Whole, with which I shall conclude.

And, in the first Place, I think we have Reason to adore the *remarkable Providence and Goodness of God*, in making those unhappy People, the *Jews* themselves, an Evidence of the Truth, which they would endeavour to destroy. For the *great Numbers* of this People which are still remaining; the *Dispersion* of them in almost every Nation of the Universe; and yet their *firm and uniform Adherence* to the Rites and Customs of the *Mosaick Law*, have furnished every Age and Country in the World, with the strongest Arguments for the Christian Faith. For their *Numbers*, in the first Place, furnish us with an unexceptionable CLOUD of *Witnesses*, that attest the *Truth* of the *Old Testament*.

For

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For they are the Remainders of a People, SERM. V.
who had existed as a Nation for Thousands
of Years before *Jesus* was born; and who
have ever since stood out against *Jesus* being
the Christ; and yet *they* have been the Pre-
servers of our Archives, the Keepers of those
Holy Books and Prophecies, to which we as
well as they appeal, to try the Point in Que-
stion between us. *The Law and the Testi-
mony* are what God himself refers us to,
Isai. viii. 20. And by these, we Christians
are willing to be decided.—And as thus the
Numbers, so the *Dispersion* of the *Jews* adds
Strength to our Evidence; since by that
Means, they bear their Testimony to the
Credit of the Writings we appeal to, through
all the Parts of the known World; which
Testimony, in the last Place, their *Adherence*
to their *own* Religion, and the *Aversion* to
ours, make the more *unquestionable*. Where-
as had the whole Body of the *Jews* been
converted to Christianity, we should have
been apt to have used the Books of the *Old*
Testament, like the Books of the *Sibylls*, and,
because they foretel *Jesus* so clearly, have con-
demn'd them as forged after the Events are
said to have happened. An Attempt not
obliquely aimed at, by the impious Opposers
of

SERM. of the Christian Faith. But very *weak* sure,
 V. however *malicious*, must all Attempts of that
 Nature prove, if we reflect in the second
 Place on the strong and irrefragable Confirmation, which this comparing of the *Prophecies of the Old Testament*, with the *Completions of them in the New Testament*, affords us, not only for the *Truth and Veracity*, but also for the *Divine Inspiration* of the Holy Scriptures. For to what else, than to such Divine Inspiration, can it possibly be ascribed, that Writings, compiled in such distant Ages and Periods of the World, should relate Matters so exactly corresponding, and so beautifully agreeing and tallying with one another in the *minuteſt* Circumstances, in Circumstances which it is very probable, that those who wrote and transmitted them to us, did not themselves so clearly understand. For so *Daniel* is represented as inquiring of the Angel into the Meaning of the Prophecies delivered by himself: And *St. Peter* assures us of the Prophets in general, (who *propheſied of the Grace that was to come unto us*,) that they *enquired and ſearched diligently, what it was that the Spirit of Chriſt, which was in them, did ſignify; and that it was not unto themſelves, but unto us, that they miniſtered the*
Things

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Things which are now more clearly and distinctly reported among us. From whence it follows, that when *Moses* penned the Law, the Holy Penmen the History, and the *Prophets* the Predictions of the *Old Testament*; though they might all of them know that they wrote by the immediate Direction and Command, or at least under the Influence or Super-intendency of the Holy Spirit; yet none of them might be aware of the principal and final View of the Things which they indited. Nor might the *Evangelists* and others that have recorded the History and Transactions of our Lord, either observe or know, that in every Circumstance, they have recorded of him, some ancient Type or Prediction was fulfilled. At least we are sure that it was impossible for them to have thought of or invented such a Scheme, as should so exactly have tallied with another, that had been formed so long before. Much less, sure, could *Moses*, and the *Prophets* after him, have pronounced of their own Heads so many Prophecies, without any Design, without any View, except only the Hopes, that some one or other, as romantick and enthusiastical as themselves, should many Hundreds of Years afterwards contrive a Story to save their Credit, and explain

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plain their Meaning. No surely ; such a
 { *Concurrence* between the *Law* and the *Gospel*,
 between the *Old Testament* and the *New*,
 must undeniably prove that neither of them
 can be owing to the Invention of Men ; but
 must both be inspired by that Holy, Divine,
 all-knowing Spirit, who comprizes the most
 distant Times and Things in a single View,
 and orders all Things, when they be past,
 present, or to come, to bear the Part, and
 keep their Order in one universal, harmonious
 Scheme.

And what can give us greater Satisfaction
 and Comfort in our holy Religion than
 this ? For hereby we see “ that the *Christian*
 “ *Scheme* was always in the Eye and Inten-
 “ tion of Providence ; that the Substance of
 “ it was revealed and taught from the Be-
 “ ginning, and all the successive Revelations
 “ of God were pointed and directed towards
 “ it. This shews us that we are in the sure
 “ and proper Way of Acceptance ; in that
 “ Way which was always proposed in the
 “ Divine Counsels, and in some Measure
 “ disclosed, though in the Fulness of Time
 “ it was more clearly revealed by him who
 “ was both the *Author* and the *Finisher* of
 “ it. Let what has been said therefore by
 all

“ all Means instruct us to hold fast the Pro-^{SERM.}
“ fession of our Faith without wavering*,” ^{V.}
and so long as the *New Testament* and the *Old*
tally so exactly the one with the other, let
us not be shocked or startled with the Cavils
of any superficial or impertinent Objector,
who shall fancy he can propose Difficulties
in some Points of no Moment ; but on the
contrary, let us keep our Eyes fix’d firmly
upon the beauteous Harmony and Analogy
which the two Testaments exhibit in the
Illustration of one another ; by which we
are ascertained that, in depending on *them*,
we rest our Confidence on no less than the
Truth of God.

* Dr. Berriman’s Boyle’s Lect. Vol. 2. p. 332, 333.

SERMON VI.

Jesus the CHRIST.

JOHN i. 41.

We have found the Messias; (which is, being interpreted, the Christ.)

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WE are soon to enter (my good Christian Brethren) upon the Season of *Advent*, a Season appointed by Holy Church to prepare us for a due and religious Celebration of the *Nativity* or *Birth* of the Blessed *Jesus*; of *JESUS* the Foundation of our Confidence and Hope; the Author, Sustainer and Ground of our Faith; the Rock of Salvation in which we trust; our only Security for our Welfare and Happiness both in this World and the next.

Where so much Confidence and Trust is reposed, it certainly concerns us to be well assured that it is *safely placed*: And to convince you that the *Faith of Christians* is so, (I have formerly shewed you) that *Jesus* on which

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which we depend is the *Saviour*, that was foretold by the Holy Scriptures that were given before-hand to distinguish and point him out when he came. I shewed you at large in five several Discourses, that *all the Prophecies*, all the *Types*, all the *Characters*, which are recorded in the *Old Testament*, as Marks of the *Messias*, exactly concurred in our *Jesus*. His *Lineage* and *Family*, the *Place of his Nativity*, the *Time of his Birth*, in a Word, every single Passage relating to the *Life*, *Death*, *Burial*, *Resurrection*, or *Ascension* of the *Messias* were all completed in our *Jesus*, in *Jesus of Nazareth*, the *Son of Joseph*, ver. 45. as *Philip* calls him three or four Verses below my Text, which Words I took for my Text at that Time.—How is it possible therefore to know the *Messias*, if *Jesus of Nazareth* be not He? It may perhaps have come to pass that *some* of these Signs might have concurred in others: But there was never any Person yet, excepting *Jesus of Nazareth* only, in whom they were every one fulfilled. It being then evident to a Demonstration that *Jesus* is He of whom *Moses* in the *Law* and the *Prophets* did write; that He is the *Messias* whom the *Old Testament* foretold; I would now make Use of the Return of this

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Season,

S E R M. Season, to explain the *Nature* and *Office* of
 VI. the *Messiah*, or to shew *who* and *what* he
 was to be.

In order to this I have now made Choice of the Words of *Andrew*, who (having been with *Jesus* the Day before, and learned by that Means who he was) hastens next Day to his Brother *Simon* (commonly called *Peter*) and with Eagerness discovers to him the joyful News. *We have found* (saith he) *the Messias*, that *Messias* whom we have so long wished for, and desired to come. And then to explain what the Word *Messias* signifies, the Evangelist adds (for I take these latter Words to be his) that *being interpreted, it is the Christ*; which, being interpreted once more into our *English* Tongue, is *the Anointed*. For though *CHRIST* be a Name which is now adopted into ours and other Languages, as the Name of our Lord; yet that Name is originally *Greek*, and signifies the same in the *Greek* Tongue, as *Messias* does in the *Syriack*, and both in *English* signifies *the Anointed*. So that *Jesus Christ* put together, signifies the *Saviour, the Anointed One*. For *Jesus* also is not an *English*, but an *Hebrew* Name, and signifies a *Saviour*. *Jesus* therefore being declared in the Text to be the *Messias* or *Christ*,

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Christ, or to speak plainly in *English*, he being declared to be the *Anointed One*; in order to explain both the Text itself, and the Character of our Lord, it will be proper to shew,

I. FIRST, *How and in what Sense* our Saviour was *anointed*. And then

II. SECONDLY, What was the *Design* and the *Effect* of his *Unction*.

I. FIRST then I am to shew, *how and in what Sense* our Saviour was *anointed*. Now how *they* were anointed under the Law, who were the *Types of the Messiah*, is plain enough to any one who knows any Thing of the Bible: For there we read, that God appointed a *special and peculiar Oil* to be made, which he appropriated to this Use, *Exod. xxx. 22—33*. And the *pouring this Oil* upon the Body of any Person, was the *anointing* of him to that Office for which he was designed, *Levit. viii. 12, 30*. But now since the Oil which was appropriated to that Use, had been lost many Hundred Years before the coming of our Saviour*; and consequently since the Custom of anointing in this Manner had ceased a long Time before our Saviour

* *Pearson on the Creed*, p. 97.

was born; and since we no where read that *Jesus* was ever anointed with Oil; it may be pertinently asked, *how* he was anointed, so as to be called the *Anointed One*; by Way of Eminence and Dignity, beyond any that had ever been anointed before him?

In answer to this Question it may not be improper to note in the first Place, that even the *Jews* have such a strong Persuasion and Assurance that the *Messias* shall be anointed when he comes to deliver them; that notwithstanding the Sacred Oil of Unction be lost at present, and has been lost ever since the Days of *Josiah**, they yet conceive that it shall be found again when the *Messias* appears, and that he and all the Kings and High Priests that shall be in his Days, shall be anointed with it. But we, who know and believe in a *Messias* already come, know also that he stood in no Need of such a *material* Unction as theirs was, for his Consecration: But that there was as much Difference between the Oil, with which those others had been anointed, and that Oil which was poured upon our Saviour, as there was between the Persons that were consecrated by the material Oil, and our Saviour himself.

* *Pearson* on the Creed, p. 97.

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The Unction made Use of among the Jews was only *typical* of a more Divine and Heavenly Unction that was to descend upon the proper and true *Messias*. The Unction of Christ, was the Unction of the *Holy Spirit himself*. For ye know (saith St. Peter) how God anointed Jesus of Nazareth with the *Holy Ghost, and with Power*, Acts x. 38. This was the Unction of the Blessed Jesus, and this was shed most plentifully upon him, even visibly and openly, in the Sight of the World, when after his Baptism in the River of *Jordan** (it being usual among the Ancients always to wash before they were anointed, and for Kings also to be anointed near to *Fountains* and *Springs*: After his solemn Baptism, I say,) the Heavens open, the Holy Ghost, the Spirit of God, visibly descends and hovers over him in the Manner of a Dove, and then lighting and resting upon him, a Voice from Heaven proclaims aloud, *This is my beloved Son, in whom I am well pleased*, Matt. iii. 16, 17.

This was the Unction of the *Holy Jesus*; nor can any one doubt whether this was a *proper* or *sufficient* Unction, who considers how amply this Effusion of the Spirit con-

* Pearson, p. 59.

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tained whatsoever was signified or performed by the *material* or *legal* Unctions of the *Jews*. For first—did those *legal* and *material* Unctions signify a *Divine Election* of a Person, and a *solemn Appointment* of him to the Office he was called to?—How much *more solemn* and *satisfactory* was the Call and Appointment of *Jesus*, when instead of being anointed by the Hands of a *Prophet*, the *Holy Ghost* (under whom all the Prophets acted, and by whom they were inspired) did visibly descend in his own Person, and anointed him himself, the *Father* in the mean while ratifying and confirming the Unction of the Spirit, by loudly proclaiming him *his Son* from Heaven? Again secondly, were those that were anointed among the *Jews*, anointed in order to make them *more fit* to receive the *Influence* of the Holy Spirit?—Then how much more excellent and superior was this anointing of our Saviour; when instead of only making him *fit* to receive this Influence, the Unction was the very *Influence* itself, the Divine Influx of the *Holy Ghost* descending on, and dwelling bodily in, him?

Thus you see that in Respect of the *Action*, all the *Ends* and *Purposes* designed by the Unctions of the *Law*, were abundantly answered

swered by this Descent of the Spirit upon *Je-*
sus: And should we next compare the *Oil*
with which the one, and the *Spirit itself*,
with which the other, was anointed; how
far again would the Pre-eminence turn on
our Saviour's Side? The *Olive*, it is true, is
the first of Trees, that is mentioned in Scrip-
ture, as fit for *Sovereignty* in Regard of its
Fatness, *wherewith they honour God and Man*,
Judges ix. 9. And for this Reason it was fit
that those who were promoted and advanced
to superior Dignities, should be consecrated by
Oil, the Fruit of this Tree, as the best Ex-
pression of Election to Honour. But then who
will dare to compare the best Fruit the Earth
can produce, with that *healing, sanctifying*
and cherishing Spirit, with which *Jesus* was
consecrated, and by which the whole Crea-
tion is invigorated and sustained? Again, *Oil*
continuing longer than any other Liquid
whatever, incorrupt in itself, and longer pre-
serving other Things also from Corruption
and Decay; it was therefore not improper
that *Kings* and *Priests* (whose Succession they
wished should continue for ever) should be
anointed with *Oil*, the proper Emblem of
Eternity? But what is this when named and
compared with the *eternal Spirit* who a-
nointed

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anointed *Jesus*, who therefore, by Virtue of that one enduring and lasting *Unction*, continueth truly for ever, and hath an unchangeable Priesthood, as being made not after the Law of a carnal Commandment, but after the Power of an endless Life, Heb. vii. 24, 16.

In every Respect then, in every Comparison the *Unction* of our Lord was more real and true than the *Unction* of any that had been before him. To him only can be applied (as the Author of the Epistle to the *Hebrews* assures us) that congratulatory Character given him by the Psalmist, that God, even God himself, had anointed him with the Oil of Gladness above his Fellows, Ps. xlv. 7. compared with Heb. i. 9. His *Unction* was not deficient for Want of that legal and ceremonial Oil, which had been poured on others: But those others were anointed with that material Oil, to supply the Want of that superior and visible *Unction* by the *Holy Ghost*, which was to be shed forth on *Jesus* alone; who therefore is properly and emphatically to be stiled, by Way of Eminence and Superiority, the *Messias* or *Christ*, which being interpreted, is the *Anointed One*.

Having

Having therefore sufficiently explained *how* ^{S E R M.}
and *in what Sense* our Lord was anointed; ^{VI.}
I shall now proceed to shew in the

II. SECOND Place, what was the *End* and *Effect* of his Unction. And that, certainly was the consecrating or solemnly setting him apart to those several *Offices* which were exercised by those who had been used to be anointed under the Law. Not that *every one* that was anointed was always anointed to the *same Office*, or *any one* of them to *all* the *Offices* for which Unction was used: No: But since it is evident from what has been said, that whosoever was anointed, was therefore anointed, because *he* was to be so, of whom *they* were Types; therefore it must follow that whatever *Office* any of those Persons who were anointed bore, must also be born and performed by him who was the true and only Anti-type of them all. If then we can discover to *what Offices* Unction was used as preparatory by the *Jews*; we may soon determine what was the *Design* or *End* and *Effect* of the *Unction* of our Lord.

Now it appears from the *Old Testament* that there were three Sorts of Persons among the *Jews*, who were initiated to their Office
by

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by the Ceremony of anointing: And they were *Kings*, and *Priests*, and *Prophets*. As to *Kings*, this is plain from what *Samuel* said to *Saul*.—*The Lord sent me to anoint thee to be King, over his People, over Israel*, 1 Sam. xv. 1. And so again when *Saul* was rejected, and *David* was chosen by God in his Room, the Lord speaks to the same *Samuel*, *Arise, anoint him, for this is he*, Ch. xvi. 12. The same Thing might be shewn from several other Instances in Scripture; from whence we might infer, that since the *Messias* was to be *anointed*, the *Messias* was to be a *King*.

But not only *Kings*, but the *High Priest* also was usually anointed among the *Jews*: For it is said that *Moses poured of the anointing Oil upon Aaron's Head, and anointed him, to sanctify him*, Levit. xviii. 2. And the *Unction* of the *High-Priest* was so constant a Ceremony, when any new *High-Priest* succeeded, that it was usual to call him, by way of Distinction from the rest, *the anointed Priest**. From hence therefore we may safely infer again, that the *Messias* was to be both *King and Priest*.

But Thirdly, *Prophets* as well as *Priests* and *Kings* were consecrated by *anointing*:

* *Pearson*, page 93.

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For so we find that *Elijah* is commanded to ^{SERM. VI.} anoint *Elisha* the Son of *Shaphat* to be *Prophet* in his Room, 1 *Kings* xix. 16. From whence lastly we conclude, that all the three Offices, of *Prophet*, *Priest* and *King*, were at our Saviour's *Uction* invested in him.

This was the Reason, and good Reason it was, why our Saviour should be stiled in a special and eminent Manner, the *CHRIST*, since there was no Person whatsoever in whom these three Offices had all met before. A few Instances may be given of one and the same Person, exercising *two* of these several Functions: For *Melchisedec* we find was a *King* and a *Priest*, though no *Prophet*; *Samuel* a *Priest* and a *Prophet*, though no *King*; and *David* a *Prophet* and a *King*, though no *Priest*. But though each of these may properly be said to have exercised *two* Offices; yet neither of them perhaps was originally anointed to *more than one*. However it is certain that even the *Exercise* of all three never concurred but in *Jesus* alone; and consequently there was no *perfect Christ* but he. But he was all and every of these in the fullest Sense: A *Prophet* to be heard when *Moses* and his Law should be no more. *Deut.* xviii. 18. A *Priest* for ever after the Order
of

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of Melchisedec. Psal. cx. 4. compared with Heb. vi. 20. A King to be raised out of David's Seed, who should reign and prosper, and execute Judgment and Justice on the Earth. Jer. xxiii. 5. By his prophetic Office to guide our Feet into the Way of Peace: Luke i. 79. By his Priesthood to purge us, and expiate our Sins; And by his Regal Power to rescue us from our Enemies, to prescribe us Laws, and to make us at last Partakers of his Kingdom. Moses's Prophet, David's Priest, and Jeremiab's King: But in each and in all Respects THE CHRIST.

A Doctrine which we find the Apostles always insisting on, as the principal and fundamental Doctrine of Christianity. A Doctrine of such Importance, that we find it was the first Thing that St. Paul began his Preaching with, after his Conversion. *He confounded the Jews that dwelt at Damascus, proving that Jesus is the very Christ. Acts ix. 22. The same he pressed also upon them in their Synagogue at Thessalonica for three Sabbath Days, reasoning with them out of the Scriptures, opening and alledging, that Christ must needs have suffered and risen again from the Dead, and that this Jesus whom he preached unto them was Christ. Acts xvii. 2, 3. The same Apostle*
being

being pressed in Spirit at Corinth, testified also to the Jews there that Jesus was Christ. Acts xviii. 5. Of the same Thing Apollos also mightily convinced the Jews, shewing by the Scriptures that Jesus is the Christ, ver. 28.

I To prove this was the Drift of St. John's writing his Gospel: *These Things* (saith he) *were written that ye may believe that Jesus is the Christ*, John xx. 31. And this Belief he represents in his Epistles to be the very Test and Touchstone of Christianity: *Whosoever believeth* (saith he) *that Jesus is the Christ, is born of God*, 1 John v. 1. And *who is a Liar* (saith the same Apostle) *but he that denieth that Jesus is the Christ? He is Antichrist, denying the Father and the Son*, Ch. ii. 22. That you may not therefore come under this Condemnation, I have proved and explained the Point fully to you: I have shewn you that Jesus was truly anointed, anointed with the *Holy Spirit of God*, and that the End of this Unction was to consecrate and initiate him to the Exercise of three several and different Offices, of *Prophet, Priest and King*. And this brings me to the principal Design I had at first in View, viz. to discourse of each of these Offices of our Lord distinctly; to shew that according to ancient

Pro-

Prophecies, he *was* to execute each of them; that he really and truly *did* execute each of them: and in what Manner he did so. But as each of these is a Subject of such Importance, as to need and deserve a whole Discourse to itself, and some of them more, I shall make them, God willing, the Subject of our Meditations on some following Lord's Days; and conclude at present with some suitable Inferences from what has now been advanced.

And first let us hence infer and observe what it is to be a *Christian*. It is a Title that all of us own, and claim, and prescribe to; there is not one of us perhaps, but who would think it an Affront or Injury offered him, should any one question whether he were a *Christian* or not. And yet I am afraid, many of us cannot tell *why* it is we are called so, or what *Obligations* our calling ourselves so, lays upon us. Permit me therefore from the Reasons I have given why *Jesus* was called the *CHRIST*, to shew the Reason why you are from him called *CHRISTIANS*. And that is because you profess to believe in him; to believe in him as the *Christ* or *Anointed* of God; and by Virtue of that *Uction* to be invested with those Offices I have here mentioned

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III

mentioned in short, but which I have pro-SERM.
mised in some following Discourses severally VI.
to explain.

It is true those who believed in *Jesus* at first, were generally called by other Names; especially in those Books of the *New Testament* which give the earliest Account of them. For there they are stiled *Disciples*, or *Believers*, or *Brethren*, or *Men of the Church*, or *Callers upon the Name of Christ*, or *Men of the Way*; i. e. Men of that Profession: Besides other Names which their Enemies gave them, such as *Nazaraens*, *Galilaens*, and the like. But these Names being various and unsettled, and not sufficiently denominating them from their Master and Head, whose Disciples and Followers they professed to be; therefore (as it was usual for Scholars to be denominated from the Master who taught them, or from whom they originally derived their Opinions, as the *Platonists* from *Plato*, the *Epicureans* from *Epicurus*, the *Aristotelians* from *Aristotle*, and the *Pythagoreans* from *Pythagoras*;) so it seems the Disciples in few Years assumed one common Name of **CHRISTIANS**; that so they might acknowledge to all the World, that **CHRIST** was he, whose Doctrine they received, and
I whose

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whose Religion they professed. And this St. Luke tells us was done at *Antioch*, the Metropolis of *Syria*, which happened to be the Place of his own Nativity: *The Disciples* (saith he) *were called CHRISTIANS first in Antioch*, Acts xi. 26. Where it is worth our observing that the Word which our Translation renders but coldly and flatly,—*were called*—signifies more than a calling them so by chance: It signifies that they were so denominated and stiled by a Divine Appointment, i. e. by some Motion or Suggestion infused into the Minds of the ruling Members of the Church from the Holy Spirit. *Χριστιανισμός* is the Word, and wherever that Word occurs in Scripture, it generally signifies some Notice or Warning inspired by God. When therefore it is said that the *Disciples* were CALLED *Christians* (or were solemnly stiled Christians) *first at Antioch*, the very Word seems to intimate some secret Influence in the Work, if not a publick and vocal Admonition from Heaven. And that it was not done but upon serious Consideration, had amongst themselves, and a devout Invocation of the Name of God, the Greatness of the Business, and the Piety of the first Professors would induce us to think, though we had

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no good Testimony left, whereon to build SERM.
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our Conjecture. But indeed we have Testimony, and this Testimony of an ancient Writer * of the Church, who tells us, that in the Reign of *Claudius Cæsar*, ten Years after the Ascension of our Blessed Lord into Heaven, *Euodius* was chosen Bishop of *Antioch*, the immediate Successor of *St. Peter* there; and that this *Euodius* having called the Disciples to a solemn Conference, named them *Christians*: A Name no sooner imposed, than joyfully embraced by all Believers, as the most proper Appellation which could be given unto our Profession, being derived from *the Author and Finisher of our Faith*! A Name which the first Christians delighted in so much, that no Persecutions or Distress, no Tortures or Death could ever prevail with them, or tempt them, to disown.

And this is as far as I need to go in the first Use I should make of my Discourse, which was only to shew you (though indeed it was needful to shew you) that from *CHRIST* we are called *CHRISTIANS*. But as the very Denomination of *Christians* implies both a *Privilege* and a *Duty* in it, I must not con-

* *Johannes Antiochenus* in Mr. *John Gregory's Works*, page 155.

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clude before I have hinted some practical Use, which ought also to be made from the Consideration of each of them.

And when I now mention the *Privilege* of Christians, I do not mean all the Benefits we obtain as being Members of Christ; but that particular Benefit or Privilege we enjoy from that *Unction* which was poured on him to *make* him the *Christ*. For as he, from that *Unction*, was denominated *Christ*; so I cannot but apprehend, that true *Christians*, (Christians I mean in Spirit, as well as in Profession) are *denominated Christians*, not only from *believing* in *Christ*, from placing their Trust and Confidence in the *Anointed One*, but also from being *anointed through him*. For the anointing of our Lord, was aptly typified by the anointing of *Aaron*, whose precious Ointment upon the Head, ran down unto the Beard, and went down to the Skirts of his Clothing, Psal. cxxxiii. 2. The Spirit poured upon our Blessed Saviour, the Head of his Church, (which the Ointment upon the Head of *Aaron* foreshewed) ran down, as *Aaron's* Ointment did, upon his whole Body, and Garments, and Skirts of them too; *i. e.* upon his whole Church, the whole Multitude of faithful Believers, who
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are the Body of *Christ*, his Coat and his Garments, and even the meanest and lowest of such Believers, which are meant by the Skirts, shall all be anointed with that sacred Unction of the Holy Ghost, which was poured in such plentiful Measure upon him, as to bedew and enrich all that shall cleave and adhere fast to him: For *of his Fullness* (saith the Evangelist) *have we all received, and Grace for Grace*! i. e. Grace in Proportion to that Plenty and Abundance which was poured forth on him, *John* i. 16.

This is the Privilege which the faithful Believers in *Christ* enjoy: They may say, (though in a lower Sense) with *St. Paul*, *God has established and anointed us in Christ, who also has sealed us, and given the Earnest of the Spirit in our Hearts*: 2 *Cor.* i. 21, 22. As also with *St. John*, *We have an Unction from the Holy One, and the Anointing which we have received from him, abideth in us*, 1 *John* ii. 20, 27.

And if such are the Privileges, and such the Helps and Assistances offered and given to Christians, let us infer in the last Place what Obligations such Grace must lay us under, to do nothing unworthy of the Title we bear. *St. Paul* observes that the Seal affixed

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to the Covenant made between God and his Church, has two Inscriptions: On one Side is engraved, *the Lord knoweth them that are his*; and on the other Side, *let every one that nameth the Name of Christ, or let every one that is called by the Name of Christ depart from Iniquity*, 2 Tim. ii. 19. Which is as much as to say, that as the Lord on his Part will acknowledge those that are truly and sincerely Christians; so let none on the other Part debase that great and honourable Title, or deceive themselves by bearing it as an empty Name; but let them fill up the Character, and make good their Profession, by living and acting suitably to it.

There was an ancient Custom amongst the Romans, to write every Soldier's Name upon his Shield, to signify that his Honour was engaged to keep it, and that he could not lose one, without forfeiting the other: And we are told that when one, who had the Name of *Alexander* so engraved, was engaged in a Combat, and behaved but cowardly; his Adversary whom he was fighting with, retorted upon him this smart Rebuke, *Vel mutes Nomen Alexandri, vel fortiter pugnes*: *Either change thy Name or shew thy Valour*, that the renowned Name of *Alexander* be

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not dishonoured by thy Cowardice. The same Item may be given to all that are called *Christians* : Either quit that sacred Title, or live answerably to it, that so honourable a Title be not disparaged by an unsuitable Conversation. For if it be deservedly accounted Baseness and Degeneracy to stain our Blood, and reflect Shame back upon those Heroes, who were yet but Men ; think what a Dishonour we reflect upon *Christ*, when we bear his Name and yet *depart not from Iniquity*. When we walk by the Rules and Precepts of Christianity, we *honour* our Master and *credit* our Religion : We set it forth to the best Advantage, and recommend it to the Love and Practice of Mankind, making it look with such an amiable Countenance, as to invite others to embrace it : But a *wicked* and *ungodly* Life brings Disgrace to ourselves and a Scandal to our Profession. This drives others from it and, instead of making Profelytes, makes Enemies to it. It causes the *Name of God to be blasphemed*, and his Ways to be evil spoken of. Such Men fix the same Reproach upon *Christ*, which *Simeon* and *Levi* did on *Jacob*, by making his *Name to stink among the Inhabitants of the Land* where they dwell, *Gen. xxxiv. 30.* The most

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bitter Invectives that ever were formed against the Christian Religion, never wounded it half so deep, as the wicked Lives of those that profess it. In a Word and to conclude, nothing tends more not only to the securing the Benefits of Christianity to one's self, but also to the Ornament and Propagation of it abroad, than a Holy Life; and nothing serves more to hinder both a Man's own Advantage and Expectation from it, and also its Progress with others, than an unsuitable Conversation. *Let every one therefore, on whom the Name of Christ is named, depart from Iniquity.*



SER-

SERMON VII.

The Character of *the Prophet* that
was to be *like unto Moses*.

ACTS iii. 22, 23.

Moses truly said unto the Fathers, A Prophet Deut. xviii. 15, 18, 19.
shall the Lord your God raise up unto you, of
your Brethren, like unto me: Him shall ye
hear, in all Things whatsoever he shall say
unto you.

And it shall come to pass, that every Soul, which
will not hear that Prophet, shall be destroyed
from among the People.

HAVING dedicated this Season to ex-SERM VII.
plain the Nature and Offices of the
Messias, or to shew *who* and *what* he was to
be; I have already explained the Meaning of
the Word or Name *Messias*, which, I told
you, signifies the same Thing in the *Syriac*
Language, as *Christ* does in the *Greek*, that
is, the *Anointed One*. After which I proceeded

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to shew, in what Sense our Saviour was
 anointed, and what was the *Design* and *Effect* of his *Unction*.

As to the *Unction* of our Lord, you know what St. *Peter* told *Cornelius* and his Company how God anointed *Jesus of Nazareth* with the *Holy Ghost*, and with *Power*, Acts x. 38. That was the *Unction* of the Blessed *Jesus*, and that *Unction* was shed most plentifully upon him, even visibly and openly in the Sight of the World, when, after his Baptism in the River of *Jordan*, the *Heavens* opened, the *Holy Ghost*, the Spirit of God, descended and hovered over him like a Dove, and then lighting and resting upon him, a Voice from Heaven proclaimed aloud, *This is my beloved Son, in whom I am well pleased.*

And this was an *Unction* more real and true than the *Unction* of any that had been before him. To him only can be applied (as the Author of the Epistle to the *Hebrews* assures us) that congratulatory Character given him by the Psalmist, that God, even God himself, had anointed him with the Oil of Gladness above his Fellows, Psal. xlv. 7. compared with Hebr. i. 9. His *Unction* was not deficient for want of that legal ceremonial Oil which had been poured on others; but
 those

was to be like unto Moses.

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those others were anointed with that *material* S E R M.
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Oil, to supply the Want of that *superior* and
visible Unction by the *Holy Ghost*, which was
to be shed forth on *Jesus* alone : Who there-
fore is to be stiled, emphatically and by way
of Eminence, the *Messiah* or *Christ*, which,
in plain *English*, signifies, the *Anointed One*.

Thus much it was necessary to shew con-
cerning the *Manner* of our Saviour's *Unction* :
After which I observed that the *End* and
Design of it, was to consecrate and initiate
him to the Exercise of *those Offices*, to which
Unction was used as preparatory by the *Jews*.
For since whosoever was anointed among the
Jews, was therefore anointed, because *he*
was to be so, of whom they were Types ;
therefore it must follow, that whatever Of-
fice any of those Persons who were anointed
bore, must be born by him who was the true
and only Anti-type of them all. And since
again it appears from the *Old Testament*, that
there were three Sorts of Persons amongst the
Jews, viz. *Kings*, and *Priests*, and *Prophets*,
who were initiated to their Office by the Ce-
remony of *anointing* ; we must thence con-
clude that all the three Offices, of *Prophet*,
Priest and *King*, were, at the *Unction* of
our Lord, invested in him.

And

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And to *explain* these several *Offices* of our Saviour, was the principal Thing I had in View, when I first entered upon his Title of *Christ*. But as each of those *Offices* is a Subject of such Importance, as that it needs to be discoursed of separately; I therefore propose to make them the Subject of our Meditations during the present and following Season.

His *Prophetick* Office is what I chuse to begin with. For since he first acted as *Prophet*, then as our *Priest*, and lastly received that *Regal* Authority, by which he is to reign till the Consummation of all Things; therefore for the more clear and distinct Explication of each several Office, it will be most proper to treat of them in the same Order in which they are placed in the Divine Oeconomy: Beginning first with the *Prophetick*, thence proceeding to the *Priestly*, and then lastly to the *Kingly* Office of our Saviour.

To introduce me regularly, and to furnish me with Matter apt and sufficient to explain the *Prophetick* Office of our Lord, I have taken the Words of St. *Peter* for my Text: Wherein (preaching to a Number of People that were assembled in the Temple) he confirms a famous Prediction of *Moses*, and justifies

was to be like unto Moses.

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tifies the Completion of it in our *Jesus*. *Moses truly said unto the Fathers, &c.* SERM.
VII.

To treat of these Words in a Method serviceable to my general Design, I shall

I. FIRST premise, what the *Office* of a *Prophet* was.

II. SECONDLY, I shall shew that *Moses*, in this famous and celebrated Prediction, spoke of the *Christ*; and consequently foretold that *Christ* should be a *Prophet*.

III. THIRDLY, I shall prove that *Jesus* was *that very Prophet* whom *Moses* means; that he did every Thing which that Prophet was to do, and so far answered the Character of the *Christ*.

I. FIRST, I shall premise *what* the *Office* of a *Prophet* was. And here it is necessary to obviate a Mistake which some Persons are apt to conceive, (from the bare Etymology or Derivation of the Word in the *Greek*) that the *Office* of a *Prophet* is always to FORETEL Things to come, by the Spirit of God. Whereas, in Truth, their Office was not confined to future Events only, but extended to the declaring and revealing the Will of God, at large (whatever Time it respected) by Divine
Inspi-

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Inspiration. So that the Word PROPHECY-
ING, signifies no more, in its first Accepta-
tion, than the * *speaking from, or, instead of*
another. For thus we read that God said to
Moses, I have made thee a God to Pharaoh,
and Aaron shall be thy Prophet, Exod. vii. 1.
And what God means by *Prophet* in this
Place, he himself explains in *another*, viz.
He shall be thy Spokesman unto the People;
and he shall be, even he shall be unto thee in-
stead of a Mouth, and thou shalt be to him
instead of God, Chap. iv. 16. From whence
it appears that *Prophecy*, as I said, is not
to be confined, in the true Acceptation of it,
to the *foretelling only* what is future;—but
denotes at large *the declaring the Mind and*
Will of God, in any Matter (when it relates
to Things future, present, or past) *by Divine*
Inspiration. Accordingly we find *the Woman*
of Samaria, John iv. 19, 29. inferred that
our Saviour was a *Prophet*, not from his fore-
telling her any Thing to come, but from his
having *told her all Things that ever she had*
done. And it was on this Account chiefly, that
Moses was always accounted by the *Jews*, *the*
Prince of their Prophets: For we know that

* Πρὸς, in Composition, signifies sometimes the same as ὑπὲρ.
See *Hammond* on Luke i. Note (v).

his *Predictions* are the least Part of his Writings; S E R M.
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But here let me, by Way of Caution, put in, that, although I represent the Office of a Prophet to consist *in declaring the Will of God* (whatever Time it respects, whether it be past, present, or to come;) yet I acknowledge and carefully subjoin, that such Declaration even of the Will of God, to denominate it *prophetical*, must be made by *immediate Inspiration from God*. That is, a Prophet, in order to be received *as a Prophet*, must not only proclaim the Will of God to others; but must understand that Will by direct Revelation *from God HIMSELF*. For (as St. Peter speaks) *Prophecy came not in old Time by the Will of Man; but Holy Men of God spake as they were moved by the Holy Ghost*, 2 Pet. i. 21. Accordingly God himself declares, *If there be a Prophet among you, I the Lord will make myself known unto him in a Vision, and will speak unto him in a Dream*; intimating that even in the meanest of the Prophets (as
I shall

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I shall have Occasion to mention by and by) he himself would be the Infuser of his own Oracles. Hence it is that we so frequently meet with those Expressions in the Prophets, *The Lord spake unto me*; and—*The Word of the Lord came unto me*; which Expressions plainly shew, that as it was *God's Will* which the Prophet was to reveal; so he was to understand it *from God himself*.

And I will further allow, and also assert it necessary, that (besides his speaking the Will of God, and speaking it also by his Command) the Prophet must be able to give *sufficient Proof* to the World, that what he speaks he *does* speak from him. For though the Prophet may be very well satisfied and assured in himself, that the Revelation he declares comes really from God; yet since others are not able to discern what passes between God and the Prophet's Soul; therefore the Prophet (before he is received) ought certainly to give a Proof of his Inspiration by Evidences in which we cannot be deceived. Accordingly the Scripture itself allows us to put all Prophets whatever to the Test: *i. e.* to try and examine them by proper Tokens and Proofs; such as their working fairly and openly some signal Miracle, which nothing but

was to be like unto Moses.

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but the Finger of God could effect, in Confirmation of their Mission, *Deut. xviii. 21, 22. and Chap. xiii. 1.* And so reasonable did God himself allow it for a Prophet to be able to give this Test, that when he sent *Moses* to the King of *Egypt*, he endued him with a Power to work Miracles, and commanded him, if either the *Israelites* or the *Egyptians* required it, to work Signs before them, *Exod. iv. 1—9. and vii. 9.*

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Having thus shewn what the Office of a Prophet was, I shall now to proceed to shew

II. SECONDLY, that *Moses* in the famous and celebrated Prophecy, referred to in my Text, spoke of the *Christ*; and consequently foretold that *Christ* should be a great and eminent Prophet. *Moses truly said unto the Fathers, Deut. xviii. 15, 18, 19.* Now these Words (as they stand in the Writings of *Moses* himself) being immediately subjoined to a Caution he had given against *Diviners*, and *Observers of Times*, and *Enchanters*, and *Witches*, and *Charmers*, and *Consulters with familiar Spirits*, and *Wizards*, and *Necromancers*, ver. 10, 11. therefore some learned Men have inferred, that his Meaning was to say, that what they sought to those *Diviners* for, should

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be both more easily and more innocently had from among themselves; it being the Intention of God to raise them up from Time to Time a Succession of Prophets, whom they might repair to and consult as Occasion required. But whoever carefully attends to the Words, will observe that they speak of one particular eminent Prophet; of one like unto Moses; which none of the other Prophets were; God making himself known unto them in Visions, and speaking unto them in Dreams, Numb. xii. 6—8. which was but a low Degree of communicating himself to them: But Moses was not so WITH HIM, God spake Mouth to Mouth, (or, as it is said in another Place, Face to Face, as a Man speaketh to his Friend, Exod. xxxiii. 11.) even apparently, (i. e. openly) and not in dark Speeches; and the Similitude of the Lord did he behold. And therefore it is added in the Close of his History, that there arose not a Prophet since in Israel like unto Moses (whom the Lord knew Face to Face) in all the Signs and the Wonders which the Lord sent him to do in the Land of Egypt, to Pharaoh, and to all his Servants, and to all his Land; and in all that mighty Hand, and in all the great Terror which Moses shewed in the Sight of all Israel. And yet the

was to be like unto Moses.

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the Prophet, he foretels in my Text, was to be *like unto himself*; and the same Attention and Obedience was to be paid to the one as to the other. The Prophecy therefore must certainly be understood of some *one, great, and eminent* Prophet, who was to arise in Time, and to perfect what *Moses* had left unfinished.

And the very Occasion, upon which this Prophecy was given, ties it down to this Sense. For it was given (as the Prophecy itself shews) at the Request of the People, upon their being frightned at the giving of the Law upon Mount *Horeb*. For when the Lord descended to give the People the ten Commandments, *it came to pass that there were Thunders and Lightnings, and a thick Cloud upon the Mount; and the Voice of the Trumpet exceeding loud; so that all the People that was in the Camp trembled.—And Mount Sinai was altogether on a Smoke, because the Lord descended upon it in Fire, and the Smoke thereof ascended as the Smoke of a Furnace, and the whole Mount quaked greatly, Exod. xix. 16, 18.* All which when the People saw, *they removed, and stood afar off; and they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die, Ch. xx. 18, 19.* And upon this Request was the

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Prophecy given them, as appears plainly from the Prophecy itself, if we turn to the Place, and read the whole of it. You will find it in the 18th of *Deuteronomy* where it runs thus. *The Lord thy God will raise up unto thee a Prophet, from the midst of thee, of thy Brethren, like unto me, unto him shall ye hearken: According unto all that thou desiredst of the Lord thy God in Horeb, in the Day of the Assembly, saying, Let me not hear again the Voice of the Lord my God; neither let me see the great Fire any more, that, I die not. And the Lord said unto me, They have well spoken that which they have spoken. I will raise them up a Prophet from among their Brethren, like unto thee, and will put my Words into his Mouth, and he shall speak unto them all that I shall command him, Deut. xviii. 15—18.*

This new Prophet therefore was to do that in a familiar, gentle Way; which God himself had done in the Mount surrounded with Majesty and Terror. He was to resemble *Moses* in his ordinary Way of prophesying, and to deliver God's Will to them in the same easy Manner, as *Moses* had delivered his former Commands. And yet he was to accomplish as high Designs, and atchieve as wonderful Works as *Moses* did: *i. e.* He should

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should conduct and deliver the People of God^{S E R M.}
from their Enemies; should reveal God's^{VII.}
Mind to them; should promulge a new Law,
and establish a new Covenant. And all this
the later Prophets, and even the whole Body
of the *Jews* themselves, affirm, belongs to
the *Messiah* to do, whenever it is that he shall
appear amongst them: They assert that when
he comes, he will eminently discharge all
Parts of the Prophetic Function; that he will
reveal and disclose new Truths to Men; that
he will proclaim a new Law, and establish a
new Covenant with the House of *Israel*, and
with all People; that he will propagate the
Knowledge and Worship of God, enlighten-
ing the *Gentiles* and converting them to the
Faith; instructing the ignorant; strengthen-
ing the faint; comforting the afflicted; and
confirming all he does and says by mighty
Miracles and Signs. And therefore it was,
that when *Jesus* appeared doing these Things,
and confirming what he did by working such
Miracles as no Man had ever done before
him; and so, in all Respects, filling up the
Character which *Moses* gives of the Prophet
they were to expect; we find the People so
ready to receive him. *We have found the*
Messias, John i. 41. saith *Andrew*; *We have*

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found him of whom Moses, in the Law, and the Prophets did write, ver. 45. saith Philip; and—This is of a Truth that Prophet that should come into the World, Chap. vi. 14. See also Luke vii. 16—24. 19. say the Multitude that followed him. And that they were none of them mistaken in their Judgment and Application, it is my Design to shew under my

III. THIRD Head, whereon I am to prove that our *Jesus* was *that very Prophet* whom *Moses* means, that *he did every Thing* that Prophet was to do; and so far answered the Character of the CHRIST. But this will supply Matter sufficient for an entire Discourse. I shall therefore stop where I am at present, and only guard what I have already said against a late vile and impious Suggestion, that there can be no such Thing as a *Prophet* in Nature; that no Man can declare to us any *Revelation* from God; because no Man can have what we *mean* by *Revelation* imparted to himself. We have been told that “we
“ are so framed, that there can be no intel-
“ lectual Communication between God and
“ Man; that God cannot ascertain us of any
“ Truth, but by shewing its Agreement
“ with

“ with those self-evident Notions, which are
“ the Foundation of our Reasoning amongst
“ ourselves; that the Holy Ghost cannot
“ deal with us as rational, but by proposing
“ Arguments, to convince our Understand-
“ ings, and influence our Wills in the same
“ Manner, as if proposed by other Agents *.”
Monstrous Assertions! provided Men can but
blaspheme; what *Absurdities* and *Nonsense*
will not their *Malice* put them upon uttering!
And yet the Author of these Assertions sets
himself up for a Master of Reasoning! And,
what is as strange, finds Acceptance with
some, who would take it amiss to have their
Understandings called in Question.

And yet what Judgment can we form of
Men, who can persuade themselves, or be
persuaded by others, that he, who made our
very Beings, can have no independent Influ-
ence over them! that he, who created and
formed our Minds, can reveal or discover no-
thing to them, but of what we must know the
Grounds and Reasons! that he cannot manifest
his Will to us by any express Declaration;
nor otherwise than by making our reasonable
Faculties see and apprehend its Agreeableness

* See Dr. Conybear's Defence of Revelation, p. 287—9. and
Leland against the *Moral Philosopher*, p. 12.

and Connection with some self-evident Principles!

But if all this Pretence to *superior Sense*, be *Rhapsody* and *Nonsense*; then surely we may be allowed to listen to *common Sense* again: and that will convince us that he, who formed and made our Souls, must needs have a vast Power and Influence over them; and consequently that if he please to reveal himself to any Man; he can give him as clear and convincing an Evidence, that *it is He* who vouchsafes the Revelation, as the Man can have of his own Existence. He can make him as conscious that the Impressions he receives are made on *him by God*; as that *any Impressions* are made upon him *at all*: so that the Person himself who receives an Inspiration, shall have no Room left to doubt of the Author of it.

This being allowed, common Reason will further convince us, that if such a Revelation made to one Man, may by him be communicated to others, and confirmed to be the Word and Revelation of God, by undoubted Proofs of Divine Authority; and if there be good Evidence, that such a Revelation has been conveyed down, and in sufficient Purity; and if the Sense and Meaning of it may be also
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was to be like unto Moses.

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sufficiently understood and explained; then ^{S E R M.} may we have an Evidence sufficient to con- ^{VII.}vince us that such traditionary Revelation is the true and genuine Will of God; and such as it concerns all, to whom it is made known, heartily to embrace.

And of this Nature are those Revelations which the *Scriptures* contain; and amongst them this, in which *Moses*, the great Prophet and Legislator of the *Jews*, foretels a much *greater*, who, when the appointed Time approached, should arise in his Stead. By *this Test* therefore we are to try whether *Jesus*, who *claimed*, we know, to be this Prophet, *was* he or *not*; which is the very Method to which he himself submits to refer us. *Search the Scriptures*, (saith he) *for in them ye think ye have eternal Life, and they are they which testify of me*, John v. 39. And those that will not take this Method, there is no Hope of convincing; as he himself soon after observes:—*Had ye believed Moses*, (saith he) *ye would have believed me: but if ye believe not his Writings, how shall ye believe my Words?* ver. 46, 47. Agreeably to what he says upon another Occasion,—*If they hear not Moses and the Prophets; neither will they be persuaded, though one rose from the Dead*, Luke xvi. 31.

SERMON VIII.

The Character of *the Prophet* that
was to be *like unto Moses*.

ACTS iii. 22, 23.

Moses truly said unto the Fathers, A Prophet shall the Lord your God raise up unto you, of your Brethren, like unto me; him shall ye bear, in all Things whatsoever he shall say unto you.

And it shall come to pass, that every Soul, which will not hear that Prophet, shall be destroyed from among the People.

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HAVING undertaken to discourse of the *three Offices* of our Blessed Saviour, which he was to perform as the promised *Messiah* or Christ; I entered in my last upon his *Prophetic Office*, which was the first on which he entered, as standing first in the Divine Oeconomy. To make Way for this, I thought it needful in the *first Place* to pre-
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mise *what* the Office of a Prophet was; and then *secondly*, to shew that *Moses*, in that famous and celebrated Prediction referred to in my Text, spake of *the Christ*; and consequently foretold that *the Christ* should be a Prophet. I come now in the

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III. THIRD Place to prove that our *Jesus* was that very Prophet which *Moses* means; that HE did every Thing which that Prophet was to do, and so far answered the Character of *the Christ*. And,

First, Was the Prophet to be raised up unto the *Jews* to be one of *their Brethren*? i. e. Was he to spring out of one of their *twelve Tribes*? That *Jesus* was so, the *Jews* themselves do not deny: And if there was any *Tribe* out of which a greater Prophet than ordinary might be expected, *Jesus* was born of that *Tribe* also, being of the Royal *Tribe of Judah*.

Secondly, Was this Prophet, who was to be raised up from among their Brethren to be *like unto Moses*?—One distinguishing Character of *Moses*, we know, was—that he was *very meek above all the Men that were upon the Face of the Earth*, Numb. xii. 3. One that

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that could patiently bear the Reproaches of the People, with whom he had to do, and sustain and put up all their Injuries and Affronts. And *like to him* was the Prophet to be, who is here foretold: One who, in delivering what he had to say, should use the same easy, familiar Discourse, which *Moses* did; and, when slighted and opposed, should return Pity and Compassion, instead of Anger and Revenge. And who can look back upon the Behaviour of *Jesus*, without discovering as much Meekness and Forbearance, as much Patience and Temper, as much Sweetness and Benevolence, as it was possible for the most Godlike Man to shew? But,

Thirdly, Was this Prophet, so humble and so meek, yet *to declare to those that heard him, the Mind of God?*—Let any one look into the Gospels and see, whether all that *JESUS preached and taught* be not worthy of GOD for its Author. For he not only explained the *moral Law*, and rescued it from the corrupt Inclinations of the *Jews*; but he advanced it to a higher and nobler Pitch than was ever taught or suggested before: extending its Dominion to our very Thoughts, and adding such Precepts as are sufficient to raise us from Human to Divine. Such are the
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Injunctions of *loving our Enemies* and *those that hate us*; of renouncing the World, and abstaining from Things that are lawful in themselves, purely for the Sake of subduing ourselves, or for the avoiding the giving Offence to others.—Add to this the great Importance of the *Revelations* he made, which concerned no less than the Salvation of Mankind, and the Reconciliation of the *whole World* to God. He discovered to us all the Laws and the Precepts, the Covenants and Conditions, the Promises and Threatnings which any Ways concern our *future State*. He did not (what other Prophets were ordered to do) confine himself to the Reformation of one particular State, or denounce the Fate of any one particular Nation only; but his Design reached to the Instruction and Conversation of *all People*, in *all Places*, and through *all Times*, even to the settling a *Covenant universal* and *perpetual*. He brought forth *Mysteries* never before known or thought of: And to the *final Doom* of all the World did his Prophetical Promises and Denunciations extend. But

Fourthly, Was that Prophet, who was to speak and declare these great and mighty Things of God, to speak and declare them
by

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by *Inspiration from God*? Was God to put
his own Words into his Mouth? Deut. xviii.

18. (as he told *Moses* he would do.)—Why then look again into the Character of *JESUS*; and, if you can, name the Prophet that ever was so acquainted, so intimate with God as *Jesus* was; or any one that could possibly know his Mind so well as he. The *Prophets* of the *Old Testament*, we are told, *saw Visions* and *dreamed Dreams*: And the *Prophets* also of the *New Testament* had the same Privilege vouchsafed to them. For *St. Peter* had a *Vision*; Acts x. *Saint John* had a *Series* of them; *Rev. per tot.* and *Saint Paul* had them frequently communicated to him. Acts ix. 11. 5. Ch. xvi. 9. Ch. xviii. 9. 2 Cor. xii. And yet we do not read that *Jesus* ever *saw a Vision*, or *dreamed a Dream*: But then we know that he had immediate and intimate Communication with the Father, which set him infinitely above the Need of them: In-
somuch, that when we look back again upon *Moses* to whom God vouchsafed the glorious Privilege of talking with him *Face to Face*, as a Man speaketh to his Friend; Exod. xxxiii. 11. yet how low was even this when compared with him, who lay continually in the Bosom of the Father, who was one with the Father,

Father, and had *the Fullness of the Godhead* ^{S E R M.}
dwelling in him. John i. 18. Ch. x. 30. Ch. ^{VII.}
xvii. 11, 22. Col. ii. 9. For as he was the
eternal Son of God, he was always with him
from all Eternity. And therefore must not
only be supposed fully and perfectly to know
his Will; but also to be privy to his secret
and inmost Councils and Thoughts. So able
was he to declare the perfect Will and Mind
of God, and *to make known to us all Things*
that he had heard of his Father, John xv. 15.
as he himself told his Disciples he had done.
And there was nothing which a Son so united
with the Father could not hear. And there-
fore we may be sure that nothing now re-
mains unrevealed, which relates to the Pur-
pose of God with Man. For this Reason it
is, and for good Reason too, that he has
such high and great Appellations in Scrip-
ture: Such as—*the Angel of the Covenant*
—as *Malachi* pronounces him; Ch. iii. 1.—
the Wisdom of God, 1 Cor. i. 24. and he
in whom is hid all the Treasures of Wisdom
and Knowledge—as he is pronounc'd by St.
Paul; Col. ii. 3. and above all—*The Word of*
God—as he is stiled by St. *John*, ch. i. 1. Which
last Title seems to intimate, that he bears as
near a Relation to God the Father, as a Word
or

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or Expression does to the Mind : For as it is the Office of our Speech to declare our Minds to one another ; so it is the Office of the *Word of God*, to declare God's Mind or Will to Men. But

Fifthly, Will you ask, how does it appear that our *Jesus* was so intimately *united with God*, as he declares himself to be ; or that the high *Titles* and *Characters* given of him, were really his due ?—If this you ask ;—My Answer is—Produce me a Prophet that ever brought such *Credentials* of Truth and Authority in all he said, and all he acted, as *Jesus* has done : Even *Moses* himself (who was so renowned for his *Miracles*) must here again keep at as great a Distance as before. For how far were those of *Jesus* superior to his, not only in Number, but in Quality also ? Let us but recount a few of them only ; and they will enable us to judge of the whole. Turn but to the Gospels and there observe ; how he gave *Sight* to the *Blind*, and to a Man *born blind* ; which no one was known to have done before him. The Eyes of the *Blind* he opened to see ; and the Ears of the *Deaf* he made to hear : He made the *Lame* to leap like a Hart, and loosened the Tongues of the *Dumb* to sing : He cleansed the *Lepers* with

with a Word of his Mouth; and healed the *Diseases* of those who but *touched the Hem of his Garment*: He cast out *Devils* by a single Command; brought them by Force to confess and adore him. When he *fed many Thousands* together, it mattered not how scanty the Provision was; for the *Fragments*, that remained after all were filled, exceeded the Quantity that was at first provided: *Water*, at his Word, immediately became *Wine*; or, when he had a Mind to *walk on it*, it bore him: No *Storms* could withstand his powerful Voice; but even *the Winds and the Seas obeyed him*: He *raised* even the *Dead* again to Life; the *Dead* that had been *four Days laid in the Grave*: Yea, even himself (being slain on the Cross) he raised again by his own victorious, almighty Power; and at last *ascended*, in the Presence of his Disciples, *visibly into Heaven*. And these, surely, being *Miracles* beyond the Contrivance of any Art, or even the Power of Nature, to perform; they must demonstrate (as *Nicodemus* could not do otherwise than own; though *Jesus*, at that Time, had wrought but a few of them) that he must necessarily be *a Teacher come from God*, since no Man could do those *Miracles which he did*, except God were with him:

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John iii. 2. And therefore well might *Peter* pronounce him, after he had worked them all, *a Man approved of God, by Miracles, and Wonders, and Signs, which God did by him,* Acts ii. 22.

If then he was *a Prophet*; a Prophet from God; and a Prophet that spake nothing but the Mind of God; as the Miracles, which he could work only by the Power of God, did evidently shew; we then surely may admit his own Testimony of himself at last, viz. that he was that *one supreme, anointed Prophet, the Messias or Christ, whom all the Prophets as well as Moses had formerly foretold.* This Character therefore he assumed to himself, when, entering into one of the Synagogues at Nazareth, where the Book of the Prophet *Isaias* was delivered to him, he opened the Book, and found the Place where it was thus written: Luke iv. 16—21.—*The Spirit of the Lord is upon me, because he has anointed me to preach the Gospel to the Poor; he has sent me to heal the broken hearted, to preach Deliverance to the Captives, and recovering of Sight to the Blind, to set at Liberty them that are bruised, and to preach the acceptable Year of the Lord.*—For, as soon as *Jesus* had read these Words, and took

took them for his Text, (and that to the first Sermon he ever preached;) *he closed the Book, and gave it again to the Minister, and sat down: And when the Eyes of all that were in the Synagogue were fastened on him, he began to say unto them;—This Day is this Scripture fulfilled in your Ears.* By which he gave his Auditors to understand, that he did not undertake the Office he was performing merely of himself; but that he was anointed and assigned to it by the Holy Ghost: *He* being that Prophet, whom *Isaias*, in the Words he had read to them, foretold; and consequently that he was the expected *Messiah* or *Christ*.

We confess that, notwithstanding all his *Doctrine* and *Miracles*, the *Jews*, to whom they were principally applied, received him not: They would neither hear the one, nor be convinced by the other, but rejected both; harassing and persecuting him as long as he lived; and at last hurrying him to an ignominious Death. But what is it that can be inferred from hence? Did that *invalidate*, or *confirm* his Authority?—CONFIRM it surely. For hear me read the latter Part of the Text again:—*It shall come to pass that every Soul, that will not hear that Prophet, shall be de-*

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stroyed from among the People. And pray what are become of that obstinate People who refused to hear him? Where are now the *Jews*, who rejected and slew him?—All scattered and dispersed in every Country abroad, and scarce a single Man of them to be found in their own. Indeed had their City and Temple been still standing; and the *Jews* continued to dwell and worship there as before; we might have had Reason to doubt, whether *He*, whom they had so cruelly used, (and they yet unpunished) could have been that Prophet, the Rejection of whom, according to *Moses's* Prediction, was to be followed by so severe a *Cutting off* and *Destruction*. But since their *Temple* and *City* both were, within a few Years after the Death of *Jesus*, utterly destroyed, and not so much as *one Stone left upon another*; (the *Romans* rooting up the very Foundations with a Plough;) and since also the whole Body of the People were either destroyed or carried away Captive, and sold like Slaves in the Markets of all Nations, to the Amount of above 1,100,000 in all; both which Misfortunes *Jesus* himself had foretold them should come upon them, for not receiving him; since these Things, I say, were the

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Consequences that ensued ; it is another good Proof, not only that *Jesus* was *a true Prophet* ; but also that he was *the very Prophet* foretold by *Moses*, the Refusal and Rejection of whom should be so revenged. Accordingly *St. Peter*, when he preached to them the Sermon, out of which I have taken my Text, being sensible that that Judgment was coming upon them, called upon them, if they could, to repent and avert it. *Repent you therefore* (saith he) *and be converted, that your Sins may be blotted out ;* ver. 19.—*For Moses truly said unto the Fathers, &c.* Which Prophecy being now clearly proved to have been perfectly compleated in the Person of *Jesus* ; I shall now

In the Close, and by way of *Application*, take Notice of the *Memento and Call*, which both *Moses* and *Peter* give unto all Men to hear and attend to him, and the *Judgment* which they denounce against those that hear him not. *Him shall ye hear, &c.*—As these are Words of great Concernment to all to whom this Prophet is known ; I shall endeavour to fix and settle them in their Minds, by considering them orderly, Line by Line, and by making my Observations as I go along.

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Moses TRULY said unto the Fathers, A Prophet shall the Lord your God raise up unto you : From which Words we may now infer the Counter-Part of what we have proved already : We have proved *Jesus* to be the great Prophet whom *Moses* foretold, because he so exactly answered and corresponded to whatever *Moses* predicted of him : And therefore now we may further affirm that, since the Prophet foretold by him is really come, and has so signally and in every Circumstance, so exactly verified his Prediction ; *Moses* is proved to be a true Prophet by the coming of *Jesus*, as well as *Jesus* is proved to be the Prophet whom *Moses* foretold. But on *Jesus* rather than *Moses* are we now to attend : Though which ever of them we hear, he will send us to the other. *Moses* and the Prophets will send us to *Jesus* : And as Witnesses to himself, *Jesus* will refer us back to them.

But to proceed with the Text—A Prophet shall the Lord your God raise up unto you : —HIM SHALL YOU HEAR. And if indeed he is *not* to be heard, to what Purpose was he *raised up* ? And yet we have been told that this Prophet has taught us nothing but what is *as old as the Creation*. Nothing but

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but what Mankind have been able to discover of themselves, ever since they were endued with Reason.—Surely it is strange! that *the only begotten Son of God* should come down from Heaven, should clothe himself with Flesh to converse with Mankind, should expose himself among them to Sufferings and Contempt, and at last yield himself up to an ignominious Death; and all this only for the Sake of *republishing the Religion of Nature*, which Men, by the Help of their Reason alone, are able to descry!

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But if the *Truths* which *Jesus* taught us, and the *Rules* he has given us, were nothing more than the Result of the Reason of a private Man; how came his *Doctrines* so far to exceed the Rules of all the Philosophers and Legislators that ever were before him? How came the Son of an obscure Carpenter in *Judæa*, a heavy and unpolished Corner of the World, to draw up such an admirable Scheme of *Morality*, as surpassed all the Depth and Wisdom of the *Grecians*, the politest and most sagacious of all Nations upon Earth; and outshone the Precepts of the greatest Sages amongst them, as *Lycurgus* and *Solon*, *Pythagoras* and *Socrates*, and *Plato* and *Aristotle*, as much as the Light of the Sun at

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Noon surpasses the twinkling of the Stars at Night? How should one Man, in two or three Years preaching, nay in one short Discourse, advance the *Ethick* Doctrines to an infinitely greater Height and Perfection, than any or all of the Sects of Philosophers had ever done before; notwithstanding they had made it the Business and Study of their whole Lives, and that for many Ages together?— And yet all this is confessedly true: And therefore if they make a *meer* Man of *Jesus Christ*; they must at least acknowledge, with the Officers that came to the Chief Priests and Pharisees, that *never Man spake like this Man*, John vii. 46. And if not; then, surely, never must any Man be *heard like him*. He, aboveall, must be heard and obeyed, not only in the Rules he lays down for our *Practice*; but in all the Matters also he proposes to our *Belief*.

And this also *Moses*, or rather [as appears by the Text, as it stands in the Book of *Deut.*] God himself does by *Moses* strictly enjoin. Him shall ye hear, IN ALL THINGS WHATSOEVER HE SHALL SAY UNTO YOU. And if so; we must hear him in whatever he says of *himself*, as well as in whatever he says besides. And then are we again obliged to
receive

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receive him as *more than Man* : For we must receive him as the *Son of God*, which he affirmed, and by incontestable Miracles prov'd, himself to be. So great is the Difference between this Prophet, *Jesus*, and any one that ever appeared before him. As the Author of the Epistle to the *Hebrews* speaks, *God, who at sundry Times and in divers Manners, spake, in Time past, unto the Fathers, by the Prophets; hath, in these last Days, spoken unto us by his Son; whom he hath appointed Heir of all Things, by whom also he made the Worlds* : Hebr. i. 1, 2. A Character high and august indeed ! and sufficient to justify us in receiving him not merely as a Prophet, but as *much more than a Prophet* : Nor will that comparative Character express his Dignity : For *much more than a Prophet* his Fore-runner *John the Baptist* was pronounced by *Jesus* himself to be : Luke vii. 26. Who yet confessed *Jesus* to be *one mightier than he, the Latchet of whose Shoes he was not worthy to unloose* : Chap. iii. 16. He was but the *Messenger that was sent before his Face* : Matt. xi. 10. Whereas *Jesus* himself is declared to be THE HIGHEST, the LORD himself, whose Prophet *John* was, and whose Ways he went before him to prepare, Luke i. 76.

The Prophet then being so great; so divine; we, most assuredly, are devoutly to listen, not only to his *moral Precepts*, but also to the several *Revelations* he has made, and the *positive Institutions* he has commanded us to observe. It is the *fashionable Doctrine* indeed at present, that *Morality* is the *whole and sole* of Religion; sufficient of itself *without Sacraments or Faith*: And indeed could we shew ourselves perfect in the one, without the Helps of the other; there then might some Room be left for Debate. But did you ever know a Man, I mean a Man who professed *Christianity*, that ever lived up to the *moral Precepts* contained in the Gospel, and did not observe the *positive ones* also? And who did not, after all, place his Confidence and Trust, not in his own imperfect Performances, but wholly in the Merits of his Blessed Redeemer? The Question perhaps may seem invidious to some; but as the Subject demands it, I will put it plainly: Did you ever find that they who ascribe so much to *Morality*, and so much prefer it to all the other Doctrines of the Bible; are themselves such *shining Examples* of *Morality*, as you would single out and chuse to follow?—I doubt not in the least, but there have

have been *Heathens*, and many of them, who, *without the Revelation* that we enjoy, have led very exemplary, moral Lives. But how came they to do so? Why they were Men naturally well disposed; and therefore they were desirous (because they thought it their Duty) to live up to all the Light they enjoyed: And had any further Revelation been made to them; there is no Question but they would have obeyed it: But, having no more, they acted according to what they had: And what further could be expected from them? But is this the Case of those *Free-thinkers* and *Deists* that live among Christians? Far from it. For these Men have *Divine Revelation* laid before them, and yet *disclaim* and reject it: And instead of *thankfully embracing* Christianity, *haughtily despise* it.

It is a fair *Test* then, whereby to judge of the *Sincerity* of such Men, which I have here proposed; viz. When you find them (as you frequently will) vehemently insisting upon the *Excellency of Morality*, and crying it up *in Opposition to Faith*; when instead of representing *good Works* to be the *Fruits of Faith*, they shall contend they may be *performed*, and be *sufficient to Salvation, without Faith*; when they shall compare *moral*

Duties and *positive* ones together, and, though they are both of them *absolutely necessary*, shall *vastly prefer* the one to the other;—when you hear any Man haranguing thus;—judge of his Words by his own Practice: Recollect with yourselves his own Manner and Conduct of Life: And if he should prove to have nothing of that *Strictness* of Honour and *Honesty* he so highly extols, (as I fear will generally prove the Case;) in a Word, if you can discover nothing more of his *Conscience*, (which he boasts is so *calm* and *quiet within*;) but that it is ever very *noisy* and *troublesome* without;—you may then be sure, that the great Stir he makes about *moral* Religion, in Opposition to what is *revealed*; is not done with any Design to *advance either*, but insidiously to *undermine* and *destroy both*. Be *stedfast* therefore *yourselves* to *adhere to both*: Stop your Ears against whatever such wicked and impious Scoffers shall offer to seduce you, and keep them always *open* and *attentive* to that divine *Prophet* recommended in my Text, and that *in all Things whatsoever he shall say unto you*.

To the doing of which, if the persuasive Motives I have hitherto set forth, be not sufficient to induce you; let me, for a Conclusion;

clusion, read to you once more the last Verse of my Text, which remains still to be considered, and contains a *dreadful Denunciation* against all those that do it not.—*It shall come to pass that every Soul, which will not hear that Prophet, shall be destroyed from among the People.* How this Prophecy has been verified as to the *Jews*, I have mentioned before: And I could also recount to you many remarkable Examples of *Apostate Christians*, who, of old and of late Days, have whet and sharpened their Tongues and their Pens against Christianity, which yet have turned against themselves, and set them forth for a Terror to others. But Censures upon any Judgments that happen in this World, I had rather forbear. But of *Destruction* either in this World, or the next the Text certainly speaks. In one World or the other, *it will come to pass, that every Soul that will not hear that Prophet* (i. e. *Jesus and his Gospel*) *shall be destroyed.* Certainly in the *next* World, if not in this: For this is what *Jesus* himself has declared. *He* (saith he) *that rejecteth me, and receiveth not my Words, bath one that judgeth him: The Word that I have spoken, the same shall judge him at the last Day,* John xii. 48. That Word which they heard and believed not, shall stand

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stand as a Witness and testify against them. *If he had not come and spoken unto them; Ch. xv. 22. then indeed (as he himself owns) they had not had Sin; i. e. they might have pleaded their Ignorance in Excuse: But now (saith he) they have no Cloak for their Sin; i. e. they are intirely without Excuse. And the same Judgment which he threatens against those who rejected the Gospel, when preached by himself, he threatens also against all that reject it, when preached by his Apostles, or those that should succeed them. For he said unto them, Go ye into all the World, and preach the Gospel unto every Creature: He that believeth and is baptized, shall be sav'd; but he that believeth not, shall be damn'd, Mark xvi. 15, 16. You know who spake these Words, and upon what Occasion, They were spoken by HIM who revealed the Gospel; who therefore certainly knew how far it was necessary for his Disciples to believe it: They were spoken by him who is ordained of God to be the Judge of Quick and Dead; Acts x. 42. who therefore again knows whom he will save and whom he will condemn, and for what their Salvation or Damnation shall be awarded. This is he who spake these Words, and spake them at a Time, when*

which Moses foretold.

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when he was taking his solemn Leave of ^{SERM.}
his Apostles, giving them his last and final ^{VIII.}
Charge, and in which the Fate of all the
World is pre-determined. The Author there-
fore, and the Occasion, and the Subject
Matter of these Words, all speaking them to
be of the highest Importance, and the most
general Concern, I chuse to close with them
and leave them upon your Minds.



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SERMON IX.

The Aaronick Priesthood a Type of
CHRIST.

HEB. IX. 7, 11, 12.

Into the second [Tabernacle] went the High Priest alone once every Year, not with Blood, which he offered for himself, and for the Errors of the People.

But Christ being come an High Priest of good Things to come, by a greater and more perfect Tabernacle, not made with Hands, that is to say, not of this Building.

Neither by the Blood of Goats and Calves, but by his own Blood he entered in once into the Holy Place, having obtained eternal Redemption for us.

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THE *Unction of Jesus as the Messiah or Christ, and the Offices he was invested with by Virtue of that Unction, are the Subjects to which I have already bespoke your Attention. His Prophetick Office, which*
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was the first he was to perform ; I have already explained ; and have shewed that he was not only a *Prophet*, in the general Acceptation of the Word, but also that he was that *one, peculiar Prophet* which *Moses* foretold, *the Lord* should in Time raise up to the *Jews, from among their Brethren, like unto himself.*

The next Office that comes in order to be spoke to, is his *Sacerdotal* or *Priestly* one ; For this also he must necessarily perform, or he could not be *the Christ*. The Predictions that are contained in the *Old Testament* concerning himself, foretelling no less clearly that he should be a *Priest*, than that he should be a *Prophet*. For thus speaketh the *Lord of Hosts* (by his Prophet *Zech.*) saying, *Behold the Man whose Name is the BRANCH ; and he shall grow up out of his Place, and he shall build the Temple of the Lord : even he shall build the Temple of the Lord, and he shall bear the Glory, and shall sit and rule upon his Throne ; and he shall be a Priest upon his Throne, and the Counsel of Peace shall be between them both, Zech. vi. 12, 13. i. e. The Messias,* (who, according to the Promise of God, was to be a peculiar *Branch* or Offspring from *David's Lineage* or Stock) should build up
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a spiritual Temple, the Church, in which he should reign as a King, and at the same Time officiate as a *Priest*: For the Kingdom and the Priesthood being in him both joined in one Person, there shall be no clashing of Jurisdiction between the two Offices. Of the same Person it is that *David* says, prophetically, *The Lord hath sworn and will not repent, Thou art a Priest for ever, after the Order of Melchisedeck*, Ps. cx. 4. And at the same Office both *Isaiah* and *Daniel* evidently point, when the former mentions his *bearing the Sins of many*, and his *making Intercession for the Transgressors*, Isai. liii. 12. and the other, his *making Reconciliation for Iniquity*, Dan. ix. 24. From the Nature of which Performances, his Sacerdotal Office must necessarily be inferred. Since therefore it is evident that *the Christ* was to be a *Priest*, I must now, in order to shew that *Jesus* is *the Christ*, go on to shew that *Jesus* is a *Priest*.

And in doing this, I have the Sacred Author of my Text to support me. For in the Passage which I have read to you (which is one and the same Sentence, though separated by three Verses which I shall have no Occasion to speak to) he first recites the principal Office of the High Priest amongst the *Jews*; and

and then observes how exactly it was answered by *Jesus* the High Priest of the Christian Church; though in such a Manner as that every Circumstance shews a Virtue in the Antitype which was wanting in the Type. *Into the second Tab. &c.*

This is the Subject, and this the Text which the Course I am engaged in directs me to speak to: A Subject of the greatest Importance and Concern to all Mankind; I would therefore lay the true Notion of it before you, in as clear and intelligible a Manner as I can. And the best Way to do it I apprehend is this, *viz.*

I. FIRST, to shew what was the *Nature* and *Office* of the *High Priesthood* amongst the *Jews*: And then

II. SECONDLY, to explain how *Jesus*, as the *Messiah* or *Christ*, did assume, and perform and finish all which that *Priesthood* prefigured.

I. FIRST, I would lay before you the *Nature* and *Office* of the *High Priesthood* amongst the *Jews*. In order to which it will be proper to observe in the first Place, what the Holy Penman of the Epistle before us

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himself remarks, viz. *That every High Priest taken from among Men, is ordained for Men in Things pertaining to God*: So that he was a Mediator between God and Man: In some Cases representing the one, and in some the other. In *Prayers and Praises*, he was the *Mouth* of the *People*; their *Petitions* and *Thanksgivings* being all offered up to God by him. But in *Absolutions* and *Blessings* he was the *Representative of God*, pronouncing with Authority, as *from God's Mouth*, and *in God's Stead*. And thus far he was *not singular* in his Priesthood: All Priests whatsoever, whether Patriarchal, *Jewish*, or Christian, having ever performed the same Offices, and stood in the same Relation between God and their People.

But you must remember that under the *Jewish* Dispensation, (which was all *typical*, i. e. shadowing and representing, by some Rites and Ceremonies, what was in Time to be performed by some great Antitype, for the Salvation of Mankind, under that Oeconomy) the Priests not only rendered *the Calves of their Lips*, but had *material Sacrifices also to offer*. For every High Priest taken from among Men, was ordained for Men in Things pertaining to God; *that he might offer both*
Gifts

Gifts and Sacrifices for Sins. For whenever ^{SERM.}
any of the People sinned, either a *Bullock* or ^{IX.}
a *Goat* was commanded to be killed and
offered up to God, as a Satisfaction for the
Sins which such Person had committed. And
if such Offering was made by the Hands of
the Priest in the Manner which God himself
appointed; the Death of the Sacrifice was
accepted by him instead of the Death of the
Offender. The Sin was looked upon as trans-
ferred from the Criminal to the Sacrifice;
and the Man was again admitted to be pre-
sent at Divine Worship, in the Tabernacle or
Temple, as freely as he had been before he
had committed the Offence.

And this Sacrifice or Atonement, when
made for any *one single Person*, or for *one*
Family, or for any *certain Number of the*
People, was not required to be offered up by
the High Priest in his own Person; but any
of the *ordinary Priests* might perform it. All
whose Oblations were accepted by God, in
Behalf of *particular Men*, or *Families*, in
Virtue of that *one great Sacrifice* or Atone-
ment, which the High Priest himself, once
only, but once constantly, every Year more
solemnly foreshewed by the Oblation he then
offered for the Sins of the whole People. For

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on that one Day of the Year, the great Day of *Expiation*, when a very solemn Atonement was made for the whole Body of the People in general ; no one, the Text shews, was to offer up the Sacrifice, but the *High Priest alone*. And this being the Sacrifice in which the High Priest acted as the liveliest Figure of *Christ*, and that very Sacrifice by which *Christ's* own Sacrifice was most exactly foreshewed ; it will be necessary that I relate to you what it was that the High Priest did on this Occasion, that you may the better understand, from the Sequel of my Discourse, in what our Saviour's Priesthood consisted.

And here we must turn to the 16th of *Leviticus*, where we read that on the 10th Day of the 7th Month, the High Priest, having first prepared both himself and the People for the ensuing Solemnity, by some additional Sacrifices, which on that Day were all offered by himself ; he then came into the outward Court of the Tabernacle, and there with his own Hands killed a *Goat*, which he had beforehand presented alive to God, at the Door of the Tabernacle, to die for the People ; and there offered it as an Expiation for those manifold Sins, by which the People had forfeited their own Lives to him. By this means those Sins

and the Punishment of them were understood to be transferred from the People to the Victim; the Goat being substituted in their Stead, to undergo the Penalty of Death, which the People, for whom he offered it, had then deserved.

This is what the High Priest did as *Representative of the People*: And therefore it was done in the *outward Court*, before the Tabernacle, where the People stood round him, which being the Place where the *Altar of Burnt-Offering* always stood, and where the *Sacrifices* were *slain* and *consumed*, was a proper Emblem of that Place and State of *Mortality*, which all Mankind, in their several Turns, inhabit and are in.

But to perfect the Sacrifice, and to gain its Acceptance with the Divine Majesty, *the Blood* (which is called the *Life* of the Animal) was presented in very solemn Manner before the Lord. And therefore in the second Place the High Priest, (as a Person authorized to appear in the Place of his symbolical Presence) when he had killed the Goat, was to take the Blood, and to pass with it, through the *Holy Place* of the Tabernacle, into the *Holy of Holies*, i. e. into the inmost or most Holy Place of all; where were the

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God, which consequently was an Emblem of the highest Heavens, into which also none might enter but the High Priest alone, and he only, upon this Occasion, once a Year. Here was he to *sprinkle the Blood* of the Sacrifice, *seven Times upon and before* the Mercy Seat, which covered the Ark, where the two Tables of the Covenant, *i. e.* the Ten Commandments, lay. And this sprinkling was a solemn presenting of the Life of the sacrificed Animal to God, and a Rite of pleading and interceding with him, (in Virtue of that Blood it represented and foreshewed) to forgive the Sins and Neglects of the People, in the Breach of the Law which was there laid up.

When this Rite was over, God was deemed to be appeased, and the People to be cleansed from all their Sins, (if not as to Conscience, yet at least) as to their Privilege of returning again to the Performance of their legal Ceremonies and Rites. And therefore in the third Place, the High Priest returned back from the Holy Place, the Presence of God, where he had been to appease him; and pronounced a solemn Blessing on the People. And from this Time the ordinary Priests might again

again burn Incense for them in the Sanctuary as usual, till the Return of the next solemn Day of Atonement, on that Day twelve Month, when the High Priest again must himself renew, and himself perform, and in this same Manner, this great Expiation.

And this is sufficient to shew the *Nature* and *Office* of the *High Priesthood* amongst the *Jews*. It consisted, you see, in offering a grand and solemn Sacrifice once a Year for the Sins of the People; in interceding with God to take the People into his Favour again for the Sake of that Sacrifice; and in obtaining and conferring the Pardon and Grace, the Favour and Blessing of God upon them. Not that you are to imagine that the High Priest had Interest enough of himself, or that the Sacrifice of a poor Beast was of sufficient Value, to appease God for the Sins of Men: No, they, neither of them, availed any further than to represent, by God's own Appointment, (as I have already hinted) some great prevailing Priest to come, who, in due Time, should once for all offer up a full, perfect, and sufficient Sacrifice for the Sins of the World; one who should be the true and real High Priest and Sacrifice both; and as Types of whom only all former High Priests and Sacrifices

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were accepted. It will be necessary therefore in the next Place, in order to prove that the High Priest so represented is *really come*, and that *Jesus* was he, to proceed to the

II. SECOND Head of my Discourse, under which I am to shew, how *Jesus*, as the *Messiah* or *Christ*, did assume and perform and finish all which *that Priesthood* prefigured.

And here first we must observe that according to the Law of *Moses*, the *High Priesthood* was *an Honour which no Man ever took unto himself; but he that was called of God, as was Aaron*, Heb. v. 4. This made it necessary, that even *Jesus* himself (especially as he was none of *Aaron's* Family or Tribe) should be called and appointed by God himself. And therefore the Holy Penman immediately subjoins: *So also Christ glorified not himself to be made an High Priest; but he that said unto him, Thou art my Son, to Day have I begotten thee*, ver. 5. His *Commission* and *Authority* therefore must be uncontested, being so much clearer than the Commission of any High Priest before him (*Aaron* and his *Sons* alone excepted) as his *Appointment* was by the solemn *Nomination*, and *Oath* also, (as we shall see hereafter) of God himself.

And

And as he was thus duly *appointed* our ^{SERM.} High Priest, so did he also as duly *fulfill* ^{IX.} those several Offices, which the High Priest was used to perform. For was the *High Priest ordained* (on the great Day of *Atonement* most especially) *to offer* both *Gifts and Sacrifices* for Sins? And therefore *was it of Necessity* (as the Holy Penman affirms it was, Chap. viii. 3.) *that this Man* (our High Priest of the *New Testament*) *have somewhat also to offer*?—If it was,—we shall find in the Sequel, that *somewhat* he had; and somewhat infinitely preferable to what the *Jewish High Priest* could bring.

For what brought he, upon this great Occasion, for himself and the People, but a *Bullock and a Goat*? Whereas the Author of my Text gives us to understand, that *it is not possible that the Blood of Bulls and of Goats should take away Sins*, chap. x. 4. i. e. should take them away so, as that no further Sacrifice should be needful to that End: It could not make the *Comers unto such Sacrifice perfect*, ver. 1. It could not expiate their Sins for ever; so far from it, that their legal Atonements were forced to be renewed every Year, ver. 3. *Neither could they make him that did the Service perfect, as pertaining*

pertaining to their Conscience ; for those Offerings stood only in Meats and Drinks and divers Washings, and carnal Ordinances only, and imposed only until the Time of Reformation, chap. ix. 9, 10. at the coming of the Messias, who was expected with a better and more sufficient Sacrifice. Consequently if our Christian High Priest, when he came, had offered only the Blood of a Bull and a Goat, Mankind must have continued in the same Case they had been in before. For the Insufficiency of the Offering could never have been removed by the Dignity of the Offerer. The transcendent Excellency of the Priest could never have altered the Disproportion between the Justice of God provoked by the Sins and Transgressions of Mankind, and the Death of a silly Beast in their stead. For in this Case it would not have been the offending Nature that suffered, but a Nature much inferior, and withal innocent.

However since, by the Appointment of God himself, all Things were by the Law purged with Blood, and without shedding of Blood was no Remission ; the Sacrifice of the High Priest under the Law must signify, that our High Priest must also make the Expiation and Atonement by shedding of
Blood.

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Blood. But *what Blood* it should be, was left to that High Priest himself to explain : SERM.
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Wherefore when he cometh into the World, he saith, Sacrifice and Offering, and Burnt-Offerings, and Offerings for Sin thou wouldest not, neither hadst Pleasure in those Things which were offered by the Law ; but a Body hast thou prepared me : And lo, I come to do thy Will, O God, Ch. x. 5.—9. His own Death and his own Blood therefore was what the legal Sacrifices foreshewed : For which Reason when we are comparing the one with the other, we must always remember that our Lord is as well the Sacrifice as the Priest. Our Sacrifice in respect of his human Nature, our Priest in Virtue of his Divine : Our Priest in that Nature which came down from Heaven, Lo, I come (in the Volume of the Book it is written of me) to do thy Will, O God, compare Psalm xc. 6.—8. Or Sacrifice in that Nature which he assumed when he came, that Body which was prepared for him, that human Body, without Blemish and without Spot.

This human Nature personally united to him, did the Divine Person of the Son of God offer to his Father upon the Altar of the Cross. And this is what the holy Penman means when he asks in the Words
immediately

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immediately following my Text, *If the Blood of Bulls and of Goats, and the Ashes of an Heifer sprinkling the Unclean, sanctifieth to the purifying of the Flesh ; how much more shall the Blood of Christ, who through the eternal Spirit, (i. e. by his own eternal Spirit or Divine Nature,) offered himself without Spot to God, purge their Conscience from dead Works to serve the living God ?* Upon this Account of his offering his Blood through his Divine Nature he is called God by St. Peter in the very Act of the Oblation of his Blood for the Redemption of his Church. *Feed the Church of God* (saith that Apostle to the Ephesians) *which he (which God) hath purchased with his own Blood,* Acts xx. 28. For though it was the human Nature only that suffered, yet since this was personally united to the Divinity of our Lord, therefore, by Reason of this admirable Union, and the Reflection of the Divinity upon the Humanity of our Saviour, what was done to his human Nature only, is ascribed to his whole Person, to the whole God-Man. And therefore *the Princes of the World* are said to have *crucified the Lord of Glory,* 1 Cor. ii. 8.

Having now seen, how Jesus, as our Priest, had a Body prepared for him,
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a Sacrifice of his own, we must at present go on to observe how he followed the High Priest of the Law in every particular Circumstance and Step.

For first did the High Priest present the Sacrifice *alive* to God, before it was slain, and devote it to die for the Sins of the People * ?——Let us but attend to the Acts of our Lord (which sure are worth our Attention, since it was for us they were transacted) and we shall find a very solemn Dedication of himself to God, whilst he was at Liberty and free, as a Sacrifice for the Sins of Mankind. For at the last Passover which *with Desire he had desired*, Luke xxii. 15. or which he had earnestly desired, *to eat with his Disciples before he suffered*, he took Bread, and when, after a solemn Benediction, he had broken it, *he gave it to them, saying, This is my Body which is given for you* : ver. 19.——*given for them* :——and *then given* :——But given to whom?——To God most assuredly : To whom, by that Rite, he had then devoted his Body to be a Sacrifice for the World.——*Likewise also [he gave them] the Cup after Supper, saying, This Cup is the New Testament in my Blood*

* See Johnson's *Unbloody Sacrifice*, Vol. I. p. 68.

which

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which is shed for you, ver. 20. or as the
 Words ought to be translated, *This Cup which*
is poured forth for you, is [i. e. represents]
the New Testament in my Blood * : or, This
 Cup which is now, by this Action of mine,
 poured forth to my Father, as a Dedication
 or Consignation of my Blood to him, is a
 Seal or Confirmation of the new Covenant I
 have made. So that by this Rite of *break-*
ing the Bread and pouring forth Wine, as
 his *sacramental or representative* Body and
 Blood, before his Father, our Lord made a
 voluntary Oblation of his own proper Body
 and Blood for a Sin-Offering to God. Un-
 der these Figures he solemnly offered and con-
 secrated himself to die and suffer as a Victim
 in our stead : And that, as I have said before,
 at a Time when he was fully and perfectly
 at Liberty, at his own Disposal, under the
 Power of none : Verifying what he himself
 had declared before :—— *I lay down my*
Life for the Sheep :——Therefore doth my
Father love me, because I lay down my Life
that I may take it again. No Man taketh
it from me ; but I lay it down of myself : I
have Power to lay it down, and I have Power
to take it again. This Commandment have I
received of my Father, John x. 15, 17, 18.

* See Knatchbull in loc.

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So that the fixing of his Body, and the shedding of his most precious Blood, on the Cross, though seemingly done with the most malicious Intent, was yet in Pursuance of his own holy Will, and in Consequence of his own first Offering himself under the Symbols of Bread and Wine. For in that Action he died and suffered in Will, as it was upon the Cross that he died and suffered in Deed. And this his own most affectionate Prayer, which he used at that Time, evidently sets forth. We have it in the 17th Chapter of St. John: *These Words spake Jesus, and lift up his Eyes to Heaven, and said,—Father, the Hour is come: Glorify thy Son, that thy Son may also glorify thee: As thou hast given him Power over all Flesh, that he should give eternal Life to as many as thou hast given him, John xvii. 1, 2.* And then as the High Priest used to pray over the Sacrifice, not only for himself, but also for his House, *i. e.* all the rest of the Priests, and for the whole Body of the Nation; so doth Jesus proceed to pray most passionately for his Apostles, and *for all that should believe on him through their Preaching or Word, ver. 19, 20.* for whose Sakes (saith he) *I sanctify myself, i. e.* offer myself a Victim,

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as many of the venerable Fathers of the Church explained those Words.

And having thus freely devoted himself an Offering for Sin, and being also accepted as such by his Father, it mattered not much by whose Hands he was sacrificed or slain. Or rather he ought to be slain by those Persons for whom he died. For the common Sacrifices among the *Jews* for Trespases and Sins, *i. e.* those that were offered for single Persons, or private Families, were generally killed by those in whose Behalf they were offered. And when the *Priest* killed the Sacrifice, the *slaying*, and *offering* it were Acts distinct. The *Offering* consisted in the *Priest's* consecrating it to God, before it was killed, and in properly applying the Blood of it afterwards. In the great Atonement indeed, on the Day of Expiation, the *Higb Priest* was indispensably obliged, not only to *present*, but also to *kill*, the Goat himself: But why so? Why because it was offered for the *whole Body* of the People, of which he himself was not only one, but in *Things pertaining to God* the Chief. For *he himself was compassed with Infirmary, and by Reason hereof, he ought, as for the People, so also for himself, to offer for Sins*, Heb. v. 2, 3.

And

And therefore as the Goat was a Sacrifice for himself, as well as for all the Nation besides; it was fit it should be slain by himself, as a Sinner, and the Representative of all the Sinners there. But with *Jesus* it was not so: He, *being holy, harmless, undefiled, made higher than the Heavens, had no need, as those High Priests, to offer up Sacrifice, first for his own Sins, and then for the Peoples;* chap. vii. 26, 27. But having presented and devoted himself for the People; leaves it to the People themselves to slay him, to whom by sacrificial Rites it belonged.

Having therefore performed, in the Presence of his Apostles, as I have shewed above, his Office as *Priest*, he next comes forth and proceeds as the *Victim*. And if it was always accounted a happy Omen, if the Sacrifice came to the Altar without Reluctance, willing and free; never certainly was so great an Assurance given as now; when this Victim came on, conscious of what he was going to suffer, and yet seeking, forwarding, and importuning his Death.

For so we find, that as soon as he had concluded the Prayer of Oblation, I have mentioned before; *when Jesus* (saith the Evangelist) *had finished these words, he then, know-*

SERM. IX. *ing all Things that should come upon him, went forth; John xviii. 1, 4. i. e. went forth to put himself in Judas's Way, who, with a Band of armed Soldiers, was waiting to apprehend him. — What follows, you know : — But I have no Occasion to recount any Thing of his Sufferings between his Apprehension and his Cross : For it was there that the Sacrifice he had consecrated was slain : There the Body that was prepared for him was pierced, and his Blood poured forth ; and when poured forth, then was that next Act of his Priesthood performed : Instead of spilling the Blood of a Goat, which heretofore the High Priest of the Jews offered up for the Sins of his Nation, the holy Jesus yeilded and poured forth his own Blood for the Sins of all Mankind in general, and underwent, in our Stead, the Penalty which we had all incurred.*

This all the holy Penmen are unanimous to affirm. He who knew no Sin, saith St. Paul, was made Sin for us: 2 Cor. v. 21. The Just suffered for the Unjust, saith St. Peter, 1 Pet. iii. 18. His own self bare our Sins in his own Body on the Tree, saith St. Peter again, chap. ii. 24. He gave his Life a Ransom for many, says Jesus himself, Mat. xx. 28. which
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the Apostle expounds by, *He gave himself a Ransom for all: 1 Tim. ii. 6.* And lastly, or rather before them all, the Evangelical *Isaiab* prophetically proclaims, that *He was wounded for our Transgressions; he was bruised for our Iniquities; the Chastisement of our Peace was upon him, and with his Stripes we are healed. All we like Sheep have gone astray, we have turned every one to his own Way, and the Lord hath laid on him the Iniquity of us all. Isaiab liii. 5, 6.* According to what *St. Paul* affirms in another Place, *Christ hath redeemed us from the Curse of the Law, being made a Curse for us, Gal. iii. 13.*

The *Jews*, it is true, who were the Instruments of his Death, neither proposed nor foresaw such happy Effects from it: They and the Soldiers were the *Instruments*, I say, of slaying him, but not with any Intent of a Sacrifice. His *Death* was all that was intended by *them*; his Death as a *Sacrifice* was designed only by himself. *Of a Truth* (say the Disciples, with one Accord) *against thy holy Child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and People of Israel, were gathered together, for to do whatsoever thy Hand, and thy Counsel determined before to be done, Acts iv.*

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27, 28. The same which St. Peter had declared to the Men of Israel before. Him being delivered by the determinate Counsel and Foreknowledge of God, ye have taken, and by wicked Hands have crucified and slain, chap. li. 23.

But I seem now to be considering our Lord under the Notion of a *Sacrifice*, which is a Subject more proper for another Season: It is my Business at present to represent him as a *Priest*: And having done this already so far as to shew, that he had a proper Sacrifice to offer, which he consecrated himself, and which was duly offered in our Stead; I should next proceed to shew how our Lord regularly went on to perfect and finish it. But as this will lead me further than the Time will allow me at present; I must reserve the Prosecution of it till the next Opportunity, when I shall have more Room to treat on so high and lofty a Subject, in such Manner as it deserves. In the mean while, that you may the better understand what is to follow, I must beg of you to retain what I have said already carefully in your Memory. And permit me to make an Observation in the Close, concerning the Reason why our Blessed Lord, in the Institution of the Eucharist, or the Sacrament of the Lord's Supper, appointed the Elements
of

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of *Bread* and *Wine* to be the outward Signs of SERM.
IX. his Body and Blood, the Oblation of which we therefore commemorate and represent to the Father. For from what has been said it appears that Christ did actually devote himself to his Sufferings and Death, by breaking of Bread, and pouring forth Wine before his Father, as Symbols or Signs of his Body and Blood, which he was preparing to yield up unto Death upon the Cross. And therefore since he was pleased to institute, and in his holy Gospel to command us to continue a perpetual Memorial of that his precious Death, until his coming again, and to plead the Merits of it with his Father in Heaven; what more significant or apposite Rite *could he have* instituted for this End, than that which he *did* institute, and has commanded us to perform. And by doing this, by doing as he did, and as he commanded us to do, we make the most lively Representation to God, of the Sacrifice which Christ himself offered for all our Sins: For first the Minister, by *taking the Bread into his Hands* and *breaking* it, makes a Memorial to God of our Saviour's Body broken upon the Cross; and by *taking the Cup*, into which the Wine has been poured, he also represents to him his Blood there shed;

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IX.

and by laying his Hands on each of them, whilst he repeats those Words of our Blessed Lord himself—*Take eat, for this is my Body which is given for you* — and *Drink ye all of this, for this is my Blood of the New Testament, which is shed for you*; he signifies and acknowledges and represents to God and all that are present, that under these Types, and by these Signs, Christ devoted himself to the Father; and that this Memorial of his Oblation under the same Types, and by the same Signs, is a Means instituted by Christ himself, to convey to the Communicants all the Benefits which his Death procured. For the Words then spoken by our Blessed Lord carry in them *a Promise*, as well as *a Rule*; *a Promise* that what was then done, when our Lord himself administered this holy Sacrament to the blessed Apostles, will be always done in the Celebration of the Eucharist. If the Elements were then sanctified or consecrated into representative Symbols of Christ's Body and Blood; — If this was intended by the Words, *This is my Body*, &c. and *This is my Blood*, &c. so it is now. For though the Words were but *once* spoken by our Lord, yet they are in full Force and Virtue still, and will be so always, to the End of the World. What the
Sacrament

Sacrament once was, it always will be, consequently it will not only be a Representation or Commemoration of Christ's Sacrifice made to God ; but it will be also a Consignation of all the great Benefits procured by that Sacrifice to all faithful Communicants. For so our Saviour's Words imply : For he not only said, *Do this for a Memorial of me : i. e. Represent my Death in this Manner to the Father ;* but he said also, *Take, eat, This is my Body which is given for you ; and— Drink ye all of this ; for this is my Blood of the New Testament, which is shed for you, and for many for the Remission of Sins :* Intimating that by their partaking, in such Manner, of his substituted or sacramental Body and Blood, they should partake of, or communicate in, all the high Benefits, Graces, and Blessings, which the Oblation and Sacrifice of his real Body and Blood was offered to procure. For the *sacramental* or *symbolical* Body and Blood, were instituted to supply the Place of the *natural* ; and to be in Construction and beneficial Effect, the same Thing with it *. And therefore after Consecration, they are called by the Names of what they are Pledges of, and are ordained to convey,

* *Waterland on the Eucharist, p. 329.*

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because though not literally, yet in just Construction and certain Effect, they are the very Things which they are called, *i. e.* the Body and Blood of Christ to all worthy Receivers : While they are made use of in the holy Service, they are construed and understood, (pursuant to the Divine Promise and Covenant) as standing for what they represent and exhibit *. By partaking of the holy Elements we become *one Flesh*, and *one Blood* with Christ, in the same Sense, as all the Members of the Church are *one Body* with him. We carry Christ about us, as being mystically united to him. His Body and Blood are *considered* as intermingled with ours, when the Symbols of them *really* and *strictly* are so. Consequently the Benefits are completely the same ; God, who accepts of such *symbolical* Union, making it to all saving Purposes and Intents, as effectual, as any the *most real* could be. Such was the End of the Institution of the Eucharist, and such is the high Privilege we are admitted to by it : *If with a true and penitent Heart, and lively Faith, we receive that holy Sacrament, we then (as our Church speaks) spiritually eat the Flesh of Christ and drink his Blood ; we dwell*

* *Waterland*, p. 159, 200.

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in Christ, and Christ in us; we are one with SERM.
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Christ, and Christ with us. What farther
Blessings that mystical Union must draw along
with it, I have not now Time to say : But
having now shewed that this Ordinance is
not only *a positive*, but also a *rational* Ser-
vice ; that it is such a one as the *Reason* of
it, as well as the *Command* appears ; we may
hope that all who are *influenced by Reason*,
instead of questioning the *Expediency* of the
Institution, and undervaluing or lessening it's
Virtues and *Effects* ; will obediently and di-
ligently submit to the one, and with Joy
and Thankfulness aspire to the other.



SER-

SERMON X.

Jesus an High Priest of the true Tabernacle.

HEB. IX. 7, 11, 12.

Into the second [Tabernacle] went the High Priest alone, once every Year, not without Blood, which he offered for himself, and for the Errors of the People.

But Christ being come an High Priest of good Things to come, by a greater and more perfect Tabernacle, not made with Hands, that is to say, not of this Building ;

Neither by the Blood of Goats and Calves, but by his own Blood, he entered in once into the holy Place, having obtained eternal Redemption for us.

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X.

TO shew you how truly our Jesus, as the Christ, was, as a *Prophet*, so a *Priest*, as the Predictions concerning the Messiah in the Old Testament foretold he should be ; I explained to you, in my last, the

the *Nature and Office of the High Priesthood* SERM.
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amongst the *Jews* : Which, being a Priest-
hood instituted by God himself, will furnish
us with the truest Notion of a Priest ; and
being instituted as a Type of what the Mes-
siah was to do, when he came, will best
instruct us how far Jesus acted as the Messiah,
in his priestly Character, in what he has
done, and continues to do for the Expiation
of the Sins of Men.

The Time, which the Remainder of what
is needful to be said upon this Subject will re-
quire, will spare me none for a Recapitula-
tion of what I have said already : For the
Contents of my last therefore I must trust
to your Memories : Only I shall remind you
that in describing the Office of the High
Priest of the *Jews*, I observed to you that
after the Sacrifice was offered, and the Blood
of it shed in the outward Court, a proper
Emblem of the Place of Mortality, the
Priest was in the next Place to carry the
Blood into the inmost, or most holy Place of
the Tabernacle, and there to sprinkle it upon
and before the Mercy Seat. It was not
enough for him, on this Day, to pour out
the Blood on the brazen Altar in the out-
ward Court ; nor to sprinkle it before the
Lord

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before the Vail of the Sanctuary, but he was to pass with it, through the Vail into the very Sanctuary itself, and there to sprinkle it before the Mercy-Seat or Propitiatory. This entering into the holiest Place of all with the Blood of the Sacrifice, was the main, and indeed the only End of the Sacrifice. The Sacrifice was slain in the outward Court, that the Blood of it might be presented *within the Sanctuary*.

Correspondently to this, whilst Christ was disposing himself for those sufferings which he was to undergo for the Expiation of our Sins; it was necessary his Ministry should be performed upon Earth, the Place of Mortality, of sufferings and Death, of which the outward Court in the Tabernacle was a Type. But after he had offered himself to die for the Sins of all Mankind, and in consequence of that Oblation had his Blood poured forth upon the Altar of the Cross; it was no less necessary for him, as our true High Priest, to enter into the true Sanctuary, into Heaven itself, (which the Holy of Holies in the Tabernacle signified) and where God has his Residence among the true *Cherubim* or Angels of Glory, and there to sprinkle
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of the true Tabernacle.

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on the Mercy-Seat, or to present before the ^{S E R M.} Throne of God, the precious Blood he had ^{X.} shed on the Cross. It will be necessary therefore in order to prove that Christ was indeed a perfect High Priest, and a Priest of those good Things which the earthly ones prefigured, to shew that his Blood was not only shed on the Cross, but that it was also offered and presented by himself before his Father in Heaven.

That Jesus, after he died on the Cross, did truly arise and ascend into Heaven; it is not my present Business to prove. Nor do any of you, I hope, who read the Scriptures, or attend to hear them read and explained, want it to be proved. You remember, I doubt not, some of the many indisputable Testimonies which the New Testament affords us of it. But that he entered into Heaven as our great High Priest, in order to exhibit his Blood to his Father, it is pertinent to my present Occasion to shew. Though to prove as much as is sufficient to my Point, I need only to read my Text again. *Into the second* [i. e. into the inmost or most holy Place] *went the High Priest alone, [the High Priest under the Law] once every Year, not without Blood, which he offered for himself and*
2 *for*

S R R M. *for the Errors of the People.*—But Christ being come, an High Priest of good Things to come, by a greater and more perfect Tabernacle, not made with Hands, that is to say not of this Building, [which is only a Figure of the heavenly Tabernacle above; compare v. 24. neither with the Blood of Goats and Calves, but with his own Blood he entered in once into the [true] holy Place, into Heaven itself, there with that Blood to appear in the Presence of God for us, having obtained for us eternal Redemption.

And by thus presenting his sacrificed Body and Blood to his Father, with all the Wounds it received on the Cross, he accomplished what the High Priest typically performed, when he sprinkled the Blood of his Sacrifice before the Mercy-Seat in the Tabernacle, *i. e.* He presented it to his Father as a Sacrifice which himself had agreed to accept in full Satisfaction for the Sins of all for whom it had been offered, and whom the Father on this Condition had covenanted to restore to Pardon and Life. And for the obtaining of this, his Wounds are vocal, and his Blood speaks: *Jesus the Mediator of the new Covenant, and the Blood of sprinkling, which he sprinkles, speaks better Things than*

of the true Tabernacle.

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that of Abel, Heb. xii. 24. i. e. than the Blood of *Abel's* Sacrifice * : Which, although it was accepted, and well pleasing to God, as it was a Type or Shadow of that great sprinkling of Blood *which taketh away the Sins of the World*, was yet no more to be compared with the Blood of Christ itself, than the Blood of a Lamb is with the Blood of the Son of God. The Blood of Christ *speaks better Things*, i. e. it is more available to the appeasing the Wrath of God against our Sins, than either *Abel's* or *Abraham's*, or the *Patriarch's*, or *Moses*, or than all the Sacrifices put together either before or under the Law. For his Blood being the very Price which God had promised to accept for all the Blessings to Mankind covenanted for between HIM and his beloved Son; the Son's presenting it, as our High Priest before the Father in Heaven, not only *speaks for*, but *humbly demands* those Blessings for us : It reminds God continually of the Covenant agreed to : And Christ having performed his Part of that Covenant, he claims the Performance of it on the Father's Part, as a Debt due to his meritorious Sufferings and Death on the Cross ; as a Purchase bought

* See Knatchbull and Hammond.

at

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X.

at an accepted Price. So that the Intercession which Christ makes to God, is not performed by him as a prostrate Supplication, with bended Knees, uplifted Hands, and lowly Supplications ; but in such a Manner as comports with the kingly Majesty he is advanced to ; in such as at the same Time asserts his own Purchase of, and consequently his *own Right* to the Blessings he sues for ; and which therefore his Father cannot in Justice deny him. St. *John* tells us that *Jesus Christ the Righteous is our Advocate with the Father*, 1 John ii. 1. And the Office of an *Advocate* is to demand Audience and Sentence in a judicial Way : He does not offer a Petition in the Name of his Client that may be *granted* or *refused*, but puts in a Claim which the Court holds itself obliged to allow. In such a Manner does Christ intercede. *Who then shall lay any Thing to the Charge of God's Elect ? Shall God that justifieth ? Who is he that condemneth ? Shall Christ that died, yea rather that is risen again, who is even at the right Hand of God, and maketh Intercession for us ?* Rom. viii. 33, 34. For we have such an High Priest who is set (set down, and with Authority,) on the right Hand of the Majesty in the Heavens :

of the true Tabernacle.

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Heavens : A Minister of the heavenly Sanctuary above, and of the true Tabernacle which the Lord pitched and not Man, Heb. viii. 1, 2.

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X.

But to return down to the High Priest of the Jewish Tabernacle again, we shall find that among the Rites which he was enjoined to perform at his solemn Entrance into the Holy of Holies on the great Day of Expiation; he was to take a Censer full of burning Coals of Fire from off the Altar before the Lord, and his Hands full of sweet Incense beaten small, and bring it within the Vail : And he was to put the Incense upon the Fire before the Lord, that the Cloud of the Incense might cover the Mercy Seat that is upon the Testimony, Levit. xvi. 12, 13. Now this Incense has been generally understood to represent the Prayers of the People, or rather to have been a mystical Oblation of those Prayers, which the People were pouring forth in the outward Court, whilst the High Priest was burning the Incense in the holy Place. And thus, in like Manner our great High Priest, the holy Jesus, at the same Time that he is our Advocate to plead for us to his Father, he is also as our Solicitor in all our Suits to the Court of Heaven : He re-

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ceives

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ceives our Petitions and Addresses to God, and adding his own Incense, *i. e.* representing them to God as his own, he obtains and procures an Acceptance of them. And this is what Jesus whilst he was upon Earth, told his Disciples he would do for them when he should be removed from them into Heaven. *Whatsoever ye shall ask in my Name (saith he) that will I do; that the Father may be glorified in the Son,* John xiv. 13. And again, *Hitherto have ye asked nothing in my Name: Ask and ye shall receive, that your Joy may be full,* chap. xvi. 24. And for this Reason it is, that *through him* we are said to have *Access unto the Father*, Ephes. ii. 18. For it is the Mediation of Jesus that hallows and consecrates all our Prayers: It is his Blood alone that purifies all our polluted Supplications, and outcries the Guilt of those Sins which always ascends and goes up along with them, and would be a Bar to their entering the Ears of God, did not Jesus present them.

And thus have I shewed you how our Lord Jesus, or Christian High Priest, was the full, compleat, and perfect Antitype prefigured by the High Priest of the Tabernacle heretofore in the two former Parts of his Ministration. But the third Part of his

of the true Tabernacle.

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Ministry is still behind, and not yet spoken to: And that is his representing God to us, as in the Offices already mentioned he is the Representer of us to God. For the Jewish High Priest, when he had presented the Blood of the Sacrifice, in a Cloud of Incense, before the Lord in the holy Place; he was then authorized to come forth as from God to confer his Grace and Favour and Blessing upon the People. *Aaron was separated that he should sanctify the most holy Things, he and his Sons for ever, to burn Incense before the Lord, to minister unto him, and to BLESS in his Name for ever,* 1 Chron. xxiii. 13. In like Manner God, having raised up his Son Jesus, sent him to BLESS us in turning away every one of us from our Iniquities, Acts iii. 26. He, as our High Priest, by presenting his all-sufficient Sacrifice in Heaven, and in the Virtue thereof interceding with the Father continually for us, is authorized by him continually to bless us. *He is able, saith the sacred Author of my Text, to save all those to the utmost that come unto God by him, seeing he ever liveth to make Intercession for them,* Heb. vii. 25. Accordingly we find that all the Graces and Favours of God are represented in the Books of the New Testament

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as derived to us through Jesus Christ our Lord. So saith St. Paul, and blesses God the Father for it. *Blessed (saith he) be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual Blessings in heavenly Things in Christ, Ephes. i. 3. Even eternal Life, (which is at once the Foundation and Crown of all) is the Gift of God through Jesus Christ, Rom. vi. 23.* Whence we may certainly infer, that though all the Mercies we receive proceed originally from God the Father, yet they are derived to us *through* the Son: And that whatever is bestowed upon us by God, is conveyed by the Hand of Jesus Christ, whom he has constituted the Distributer of all the Graces and Favours he vouchsafes to bestow upon Mankind. And for this Reason it is, that we dare not ask any good Thing at the Hands of God, but we conclude our Prayers with some solemn Clause, signifying that we petition *in the Name, or for the Sake, or through the Merits of Jesus Christ our Lord, and Saviour, our Mediator and Redeemer.*

And thus you have seen how exactly and punctually *Jesus, as the Christ, or promised Messiah, as the High Priest of the true Tabernacle, fulfilled all the Ceremonies and Rites*

of the High Priesthood established by the ^{S.E.R.M.} Law, and how truly he was the Substance of ^{X.} which they were but the Shadow. But still there remains a Circumstance to be observed which notes an infinite Difference between them. For whereas the High Priests under the Law repeated these Sacrifices every Year, offering them Year by Year continually, although they could not yet make the Comers thereunto perfect, Heb. x. 1. the High Priest of our new Law, after he had offered one Sacrifice for Sins, for ever sat down on the Right Hand of God; by that one Offering having perfected for ever them that are sanctified, ver. 12, 14. Being himself made perfect first, by his Obedience, though a Son, and by the Things which he suffered, He became the Author of eternal Salvation to all them that obey him; being called (or made, or constituted) of God an High Priest for ever after the Order of Melchisedec: Of whom we have many Things to say, but hard to be uttered, chap. v. 8—11. hard to us, since the holy Penman tells us it was so to himself. For many of those whom we preach to, as well as of those to whom he wrote, are, it is to be feared, but dull of hearing. For when for the Time ye ought to be Teachers, some of you

SERM. have need that one teach you again, which be
 X. the first Principles of the Oracles of God; and are become such as have need of Milk, and not of strong Meat: For every one that is unskilful in the Word of Righteousness, is as one that useth Milk: for he is a Babe. But since strong Meat belongeth to such as are of full Age, (i. e. to such as are perfect) and to those who by reason of Use (or Habit) have their Senses exercised to discern both Good and Evil, ver. 11—14. Therefore leaving the Principles of the Doctrine of Christ; let us go on to Perfection: And this will we do the next Opportunity if God permit, chap. xii. 1, 3. But since the Melchisedechian Priesthood of our Lord will open a new Scene, and of itself supply us with Matter more sufficient for a whole Discourse; I shall wave it at present, and from what has been said concerning our Blessed Saviour's fulfilling and finishing the Aaronick Priesthood, shall draw some practical Inferences and conclude.

And these shall be no other than what the Author of the Epistle before us, himself points out.

Seeing then that we have a great High Priest, chap. iv. 14. so much greater than Aaron himself, and much more so than any that

that succeeded afterwards of the Order of ^{S E R M.}
Aaron, an High Priest that is ^{X.}passed into
the Heavens, who is not entred into the ho-
ly Places made with Hands, which were but
Figures of the true, but into Heaven itself,
chap. ix. 24. he being no less than *Jesus*
the only Son of God; seeing we Christians
have such an High Priest, let us hold fast our
Profession; or (as it is expressed in another
Place of this same Epistle) let us hold fast the
Profession of our Faith without wavering,
chap. x. 23. i. e. let us hold fast that Pro-
fession which we made in our Baptism, and
not be driven from it by any Opposition or
Persecution that may at any Time threaten
us for it. Much less let us suffer ourselves
to be baffled out of our Religion by the idle
Pratings of Men, who finding Christianity
allows them no Indulgence to their Vices and
Lusts, endeavour to persuade themselves and
others, if they could, that on the other hand
it yields no solid Satisfaction or Assurance of
the high Rewards it proposes: In which eve-
ry good Man is able to contradict them; for
he feels and experiences the Truth and the
Force of them in his own Breast. Let us
therefore maintain our Faith and our Hopes
against all Attempts. For since the High

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Priest of our Profession is by God himself so highly exalted; or rather since one so eternally exalted, became our High Priest; we may be sure that Profession or Religion he patronizes, must be the only true and essential Religion, the only one that will eternally endure.

But to hasten to the practical Improvements of my Discourse.

It concerns us in the second Place to note well and observe for *whose Sake* he is appointed an High Priest. Did he offer his Sacrifice, (or does he now intercede, in Virtue of his Sacrifice) for all Men indiscriminately, whether good or bad? No surely: No such Latitude is encouraged, or supposed to be intended by him, through all this Epistle. He himself is expressly set forth to us, as *holy, barmless, undefiled, and separate from Sinners*, chap. vii. 26. And such, to our Power, must we endeavour to be, or else we come not into the Number of those for whom he intercedes. He was *himself made perfect*, i. e. he himself was consecrated to his Priesthood by *Obedience and Sufferings*; and in Virtue of that Consecration, *he became the Author of eternal Salvation*, chap. v.

8, 9. the *Author* of it, and the *Conferrer* of SERM. X.
 it on all that shall enjoy it: But for fear you should mistake, and think that Men have nothing to do for themselves, pray mind the Words following, which so closely and so cautiously limit the Sense.—He became the Author of eternal Salvation *unto all them that obey him*: to all them; but to *them only*: to them only, who believe his Promises, obey his Precepts, and chearfully suffer rather than swerve from their Obedience or Faith: And this Limitation of the Benefits of his Priesthood is in another Place very carefully put in; to prevent our placing any unwarrantable Confidence in it; and that too even where the Greatness and Sufficiency of it is the Thing displayed. In Opposition to the frequent, but yet ineffectual, Repetition of the Sacrifices amongst the *Jewish* Priests, it is observed that *this Man*, the Blessed Jesus, *after he had offered one Sacrifice for Sins*, and but one only, *for ever sat down at the Right Hand of God*, chap. x. 11, 12. *For by one Offering*, i. e. by the Offering of his Body once for all, ver. 10. *he hath perfected for ever them that are sanctified*, ver. 14. But *sanctified* you must be, or else even this Man's, Christ Jesus his Offering,

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fering, how infinitely valuable or meritorious
 soever, and though it should be as often repeated as the Offerings under the Law, will no more avail to make you perfect than the most imperfect Sacrifices of the Law itself. For as *Christ through the eternal Spirit*, (or as the Divine Person of Christ) *offered himself* (as to his human Nature) *without Spot to God*; so the End of that Offering was to *purge their Conscience from dead Works, to serve the living God*, chap. ix. 14. Meaning that as the *Jewish Rites* restored Men to the Temple, and put them into a Capacity of frequenting again their religious Worship; so the Expiation and Intercession of Christ is an Encouragement to *us* to perform our Services, both religious and moral. It is a Comfort to us *in* such Performances; as it is an Assurance that we shall be accepted if we *do* perform them: But by no Means are we to think it a Dispensation *from* them. For Christ intercedes not for the Careless and Presumptuous, who imagine that every Thing is already done for them, who talk of, and depend upon, absolute Decrees, and irresistible Grace, without offering to do any thing for themselves, or endeavouring to work out their own Salvation: No, He neither shed his

his Blood on Earth, nor shews it in Heaven for such as these, *who continue in Sin* with a blasphemous Expectation *that Grace may abound*. No; it is only the faithful, penitent, and returning Sinner, whose Cause our Saviour pleads in Heaven.

On these Conditions only are we to place any Hopes in the Priesthood of *Jesus*: For such only will he execute his Office, for such only will he intercede. His Prayer now in Heaven is suitable, certainly, to what he used upon Earth: And here we know, in his mediatory Prayer just before he suffered, he disclaimed the unbelieving impenitent World: *I pray not for the World* (saith he) *but for them which thou hast given me*, John xvii. 9. And of this Number, I beseech you, let us pray and endeavour earnestly to be. And when by our Lives and Actions we have Reason to think that we are so indeed, then,

In the third Place, *Having, Brethren, Boldness*, i. e. Confidence, *to enter into the Holiest by the Blood of Jesus* (from which the *Jews* were debarred, the Way into the Holiest having not been revealed to them;) *By a new and living Way which Jesus hath consecrated for us, through the Vail, that is to say (through) his Flesh*, (which was offered up for

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for our Sins upon the Cross;) *And having such an High Priest* (so merciful and faithful) *over the House of God; Let us draw near with a true Heart, in full Assurance of Faith,* that our Services shall be accepted now, and our Persons hereafter admitted into his heavenly Presence, as *having our Hearts sprinkled* (not with the Blood of Bulls and Goats, but with the Blood of Christ) *from* (the Accusations of) *an evil Conscience, and our Bodies washed with* (the) *pure Water,* chap. x. 19—22. (of Baptism, the Laver of Regeneration.)

This Courage and holy Confidence would the sacred Penman (from a due Contemplation of our Saviour's Priesthood) inspire into such as are qualified to feel the Comfortableness of it; it is much the same, as he had exhorted us to before: *Let us* (depending on his Power, his Intercession, and Sympathy with us) *come boldly unto the Throne of Grace,* (i. e. to the Mercy Seat) *that we may obtain Mercy* (in the Pardon of our Sins) *and find Grace to help in Time of Need,* chap. iv. 16. (i. e. seasonable Relief in all our Sufferings for his Sake.) And this, if we are but in a proper Disposition *ourselves,* we ought by no Means to distrust or doubt of from HIM.

For

For we have not an High Priest, who cannot ^{S E R M.}
^{X.} be touched with the Feeling of our Infirmities, 
but (one who) was in all Points tempted (ex-
posed to Sufferings) like as we are, (but) yet
without Sin, ver. 15. (without Sin to deserve
the least of them, or in yielding to the great-
est.) And therefore since he himself hath
suffered being tempted, he is able, (and will-
ing be very well assured) to succour them who
(at any Time) are tempted, chap. ii. 18. (or
exposed to any Sufferings whatever.) Nay,
he is able to succour them who fall when
they are tempted; who yield to the Tempta-
tion, provided that as soon as they perceive
themselves fallen through the Inadvertency,
or evil Inclination of their own Nature, they
endeavour immediately to rise again by the
Help of God's Grace. If they suffer not
their Sin to grow into a Habit, but recover
themselves from it, and apply to him, or to
God through him, for Pardon for it, we have
Assurance given us by the Divine St. John,
that our heavenly Advocate will obtain our
Pardon. If any Man sin (saith he) (i. e.
sin through Weakness or Infirmary, or repent
him thoroughly of his wilful Sins) we have an
Advocate with the Father, Jesus Christ the
Righteous, and he is the Propitiation for our
Sins,

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Sins, (i. e. our Atonement to render God propitious in the Forgiveness of our Sins) and not for ours only, but also for the Sins of the whole World. Be assured therefore, good Christians, if you *relent* for your Offences, though you have been *Sinners*, you may yet apply with Comfort to your Saviour, for you are the proper Objects of his Mercy and Power. You have sinned it is true against a glorious Majesty who dwells in Heaven, whither ye cannot approach yourselves: But you have a *Friend* there, a *Mediator* to make your Peace, an *Advocate* to plead your Cause, who appears there in your Stead, and intercedes for your Pardon in the heavenly Court *. Had God taken Delight in the Death of a Sinner; he would not have admitted any to speak for us: Much less would he have appointed us such an Advocate as has been acquainted with our Infirmities, that he might pity *us*, and is his own well-beloved Son to engage *him*; an Advocate peculiarly styled the *Righteous*, as being wholly innocent and without Exception: So that it is not the Intercession of one Sinner for another; but of one who being separate from Sinners himself, has made Satisfaction for our Sins;

* *Comber*, on the Communion Office, p 516.

and

and therefore one who with Authority urges the Merits of his own Blood, by which God may preserve his Justice, and yet forgive us. And is it possible that such a Mediator and Advocate should be rejected? It is certain, we did very ill to offend, nor must we take Encouragement, from our having such an Advocate, to sin more easily: Only now, that we have been deceived, and are exceedingly grieved for it; let us from hence take Courage to repent, and not sit down under a sad Despair. For except we heedlessly go on in our Sins, how can we perish, who have such an Advocate and such a Propitiator? Faith and Trust in such an Atonement, will banish our Terrors, and free us from all that Consternation and Confusion which the Sense of Guilt, and the Fears of Vengeance naturally create *. This inspires Life and Vigour into our Undertakings. For nothing is so powerful a Motive to be *stedfast, unmoveable, always abounding in the Work of the Lord*, as the being perfectly satisfied that *our Labour is not in vain in the Lord*. And this is directly our Case. *Live without Sin we could not: Make Satisfaction to the Justice of God we could not*: And therefore God has done this

* Stanhope, on the fifth Sunday in Lent, p. 421.

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 a Lamb that takes away the Sins of the World,*
 All therefore that is left upon our Hands is
 only to take Care that we turn not this Grace
 of God into Wantonness, and render it an
 Occasion of Security and Presumption. In a
 Word, and to conclude: The Account I have
 given you of our High Priest and his Sacri-
 fice, should raise your Spirits under those De-
 jections, into which Sorrow for Sin, in such
 of you as endeavour to live without Sin, is
 apt to sink you: It should bring you into the
 Disposition of those honest Debtors, who,
 the more they are forgiven, the more they
 love. And you know what Judgment must
 needs be made, and what Proofs will be ex-
 pected of this, by him that said, *If you love
 me, keep my Commandments, John xiv. 15.*



SERMON XI.

Jesus an High Priest after the Order of
Melchisedec.

HEB. v. 9, 10.

*Christ, being made perfect, became the Author
of eternal Salvation, unto all them that obey
him.*

*Called of God, an High Priest after the Order
of Melchisedec.*

IN discoursing on the Offices which our ^{SERM.}
Blessed Saviour was, and is still, for ever, ^{XI.}
to execute as the Messias or Christ; from
his Office of Prophet, we were advanced to
his *Priesthood*, and have shewed, that, as it
was foretold that the Messias should be a
Priest as well as a Prophet, so Jesus was one
as well as the other: An High Priest as much
beyond the *Jewish* High Priest, as he was a
Prophet greater and higher than *Moses*: Such
a Priest, as by one single Sacrifice or Offering,
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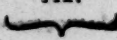
did more than all the Sacrifices of the *Jews* could ever effect: By the offering of himself, of his own Body on the Cross once for all, he made full Satisfaction for the Sins of the whole World, and so finished and compleated, and put a final End to all the burthenfom Rites and Ceremonies of the *Aaronick* Priesthood, which could do nothing of themselves to the putting away Sin, except only prefigure and point at him, the great High Priest who in Time was to come, the Substance, of which they were only the Shadow.

But this Text calls us to contemplate him as performing a more high and excellent Priesthood still: A Priesthood to which all he did to compleat and fulfil the *Jewish* Priesthood, served only to consecrate or prepare him. For so my Text tells us, that *being made perfect*, i. e. being consecrated (as the Word * signifies) *by the Things which he suffered* (as the Verse before tells us) i. e. by the Things which he suffered to expiate our Sins, *He was made the Author* not of a temporal, but of *eternal Salvation to all that obey him, called of God, an High Priest after*

* Τηλειωθεῖς. See *Whitby* on *Heb. iii. 10.*

after the Order of Melchisedec.

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the Order of Melchisedec : After the Order SERM.
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of one, *of whom* though many Things may be 
said, yet they are hard, the inspired Penman
tells us, *to be uttered* : Though they are hard,
as he intimates, not so much through any
Difficulty in the Things themselves, but
through the *Dullness* or Slowness of them
that were to hear them. For he supposes
that those who are *of full Age*, or of ripe
Understanding, and who, *by Reason of Use*,
or of Habit, *have their Senses*, or their Ap-
prehensions, *exercised to discern both good and*
evil ; ver. 14. such Persons, I say, as being
capable of digesting *strong Meat*, i. e. the
substantial and solid Doctrines of Christianity,
the holy Penman supposes capable of con-
ceiving and apprehending what he was desi-
rous to say concerning the typical and antity-
pical *Melchisedec* : i. e. of *Melchisedec* as the
Type of Christ, and Christ as a Priest after
the Order of *Melchisedec* ; to both which
Subjects he therefore proceeds, and in which,
so far as he goes before us, we may safely
follow him. For the Divine Author inti-
mates the Subject to be hard or difficult, not
so much with intent to debar, as to whet,
our Enquiry. For as a thing of common
Observation, or easy to be understood, is ge-

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nerally neglected as not worth our looking into; so things abstruse, and above the Reach of common Apprehensions are more apt to excite our Attention. Of such Nature he represents *the Order of Melchisedec's Priesthood* to be: A Subject not level to every Capacity, but yet such as he thought proper to notify and declare to those who were capable of apprehending it: *He therefore that hath Ears to hear, let him hear.* For since *all Scripture is given by Inspiration of God, and is profitable, some for Doctrine, some for Reproof, some for Correction, and some again for Instruction in Righteousness*, 2 Tim. iii. 16. it is not meet that a Subject on which an inspired Writer insists so particularly, should be passed over unheeded by us; especially a Subject so fruitful of *Doctrine and Instruction in Righteousness*, as this upon Examination will appear to be. We are only to be careful not to be wise beyond what is written: Not to say any thing which the Holy Scriptures do *not* teach, but soberly to examine what they do. And to do this in as clear a Method as I can think of: I shall

I. FIRST,

I. FIRST, Lay before you what Account the Scriptures give concerning *Melchisedec*. SERM.
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II. SECONDLY, I shall examine in what Respects his *Priesthood* differed from the *Aaronick Priesthood*: And then

III. THIRDLY, I shall enquire *why* and *how* our Lord was to be a *Priest* after his *Order*.

I. FIRST, I shall observe what the Scriptures say, or what Account they give, of *Melchisedec*. And to do this in Order, it will be necessary in the first Place to turn to the fourteenth Chapter of *Genesis*. There we read that *Chedorlaomer* King of *Elam* (who was the same with *Ninyas* the Son of *Ninus*, who was at this Time King of *Assyria*, the Seat of whose Empire was at *Elam* in *Persia* *; that this *Chedorlaomer*) with three other Kings, who were confederate with him, as being his Deputy Princes over some of his adjacent Provinces, after they had smote and wasted the Country round about, turned themselves against the Kingdoms of *Sodom* and *Gomorrha*, put them to

* See *Shuckford's* Connect. Vol. II. p. 3, 4.

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Flight, plundered their Cities, and took *Lot*, who was *Abraham's Brother's Son*, among the Captives. The News of this being brought to *Abraham*, he armed his trained Servants, 318 that were born in his House, pursued the Kings, and surprizing them in the Night, wholly vanquished them, and brought back all the Spoils that they had taken, and also rescued his Brother, *i. e.* his Nephew, *Lot*, and his Goods, and the People that belonged to him. After his Return, *Melchisedec*, King of *Salem*, who lived not far from *Sodom* and *Gomorrha* (the Defence of whose Kings *Abraham* had so generously undertaken) being much affected with the Conduct of the Patriarch, came out to meet him; and in order to refresh him, after his Battle and Fatigue, he brought along with him *Bread and Wine*. And this same *Melchisedec*, being also the Priest of the Most High God, blessed *Abraham* and said, *Blessed be Abraham of the Most High God, Possessor of Heaven and Earth. And blessed be the Most High God, which hath delivered thine Enemies into thine Hand.* *Abraham* again, on his Part, being full of religious Reverence and Respect, and willing to acknowledge the Civilities and Blessings he had received from *Melchisedec*, gave him the Tithes

Tithes or Tenths of the best of the Spoils he ^{S E R M.} had taken *, thereby acknowledging God, ^{XI.} whose Priest *Melchisedec* was, for the Donor of his Victory.

This is all the original Account which is given us of *Melchisedec*; who is mentioned no more in all the Old Testament, excepting once in the Book of *Psalms*. There we read, that *the Lord has sworn* unto the Messiah, *and will not repent, Thou art a Priest forever after the Order of Melchisedec.* Ps. cx. 4. These are the only two Places in the Old Testament where there is so much as Mention of him. Nor is he any where spoken of through all the New Testament, except in this one Epistle from whence my Text is taken. But as the inspired Writer of this Epistle speaks such great and high Things of him; therefore † many curious and inquisitive Pens have been employed to find out, more particularly than the Scriptures teach us, *who he was*.

Some ‡ have imagined him to be the *Holy Ghost*; others || the *Son of God* himself under

* ΔΕΚΑΤΗΝ — ΕΔΩΚΕΝ ΕΚΛΩΝ Ἀγροθινίων, Heb. vii. 4.

† See the Authors cited in *Bibl. Bib.* on *Gen.* xiv. p. 353. Note *.

‡ See *Bibliotheca Biblic.* on *Gen.* xiv. 18. p. 350.—352.

|| See *Calmet* in the Append. to *Bibl. Bib.* on *Levit.* p. lix. lx.

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the Form of a Man. But neither of these Characters agree with that little Account which *Moses* gives us of him. For he mentions his Name, the Place of his Abode, and his Quality or Degree. His Name was *Melchisedec*, he was *King of Salem*, and also *Priest of the Most High God*. All these are true Characters of a *Man*; and cannot properly be understood of any Person who is not so. And the holy Penman supposes, in the first Verse of this Chapter, from whence I have taken my Text, that *every High Priest is taken FROM AMONG Men*, as well as ordained to officiate *for Men*. We may therefore safely infer from that little which is said of him, that he was one of the Kings in the Land of *Canaan*, whereof there were many, but a pious and devout Man, and a Worshipper of the true God, of which in those Days there were but few among the idolatrous Nations.

To go further than this, and to assert that he was * *Shem*, the Son of *Noah*, as is generally affirmed by the *Jewish* Writers, and some Christians that follow them, favours, I think, of Rashness and Folly, in looking

* *Bibl. Bib. ibid.*

too curiously into a Matter which God seems to have concealed designedly from us. For so shall we think, if we read the Character the holy Penman gives of him, in the Chapter next but one to my Text. *This Melchisedec* (saith he) *King of Salem, Priest of the Most High God, who met Abraham returning from the Slaughter of the Kings, and blessed him: To whom also Abraham gave a tenth Part of all, first being by Interpretation King of Righteousness, and after that also King of Salem, which is King of Peace, without Father, without Mother, without Descent, having neither Beginning of Days, nor End of Life, but made like unto the Son of God, abiding a Priest continually,* Heb. vii. 1—3. Now who will dare to name us the Parentage, the Family, and Stock of one whom the Holy Ghost witnesses was *without Father, without Mother, without Descent, or Genealogy?* And though it appears that *Shem* was alive when this Victory was gained, yet who can with Modesty affirm *Melchisedec* to be *Shem*, whose Father, and Mother, and Genealogy we know; as well as when he was born, how long he lived, and when he died? Not that we are to imagine that *Melchisedec* descended immediately from Heaven, or that,
like

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like *Adam*, he was immediately created by the Hands of God ; but because he has no Father or Mother named among the rest of the Patriarchs, whose Genealogies are recorded in the Book of God. And it is a common Thing, even amongst prophane Writers, to say of any Persons who came to be eminent, but whose Stock or Lineage was not known, or at least was obscure ; that they were Men of no Family, or of no Parents. Thus *Pliny* *, for Instance, speaking of two of the Kings of *Rome*, says, that one of them, meaning *Ancus*, *had no Father*, and that the other, meaning *Servius*, *had no Mother*. In like Manner the Lineage or Progenitors of *Melchisedec*, his Ancestors or Family not being registered in Holy Writ, therefore he is said in this Epistle to the *Hebrews* to have been without Father, without Mother, and without Genealogy. So also he is said to *have no Beginning of Days*, because the Time of his Birth is no where set down ; *nor End of Life*, because neither the Time of his Death, nor the Succession of any after him, either in his priestly or kingly Office, is any where mentioned : But being *made like unto*

* *Plin. Ep. 108. Vide etiam Crell. in Heb. vii. 3. and Outram. de Sacrif. L. I. c. 4.*

the Son of God, he is said to abide a Priest continually: *i. e.* being designed in the Intentions of Providence to be a Figure of Christ, his Priesthood very probably endured as long as the Knowledge or Worship of the true God remained amongst the People over whom he presided.

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And these are the Circumstances which chiefly distinguished the Priesthood of Melchisedec from the Priesthood of Aaron among the Jews; which is the

II. SECOND Thing I proposed to speak to. The Jewish Priests kept their Genealogies very exact. They knew their Families, and their several Branches: And when one High Priest died, they immediately elected the next in Blood to succeed him. The Levitical Priests were all, to a Man, of the House of Aaron, and Aaron himself of the Tribe of Levi; to which Tribe alone God was pleased to confine all holy Offices, as he did the *regal* to the Tribe of Judah. But of Melchisedec, the holy Penman says, that he was without Descent, or, as the Greek Word signifies, without Genealogy: *i. e.* as the sixth Verse explains it, his Descent, or Pedigree; was not counted from the Tribe of Levi. He

was

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was a Priest long before *Levi* was born : The first Priest (so called) we ever read of: and therefore perhaps said to be *without Beginning*, as having been a Priest before the Beginning of any *settled Order* of Priests. For the first Order, or regular Succession of Priests any where mentioned, is the *Order of Aaron*, the Great-grandson of *Levi*. And yet *Levi* himself, whose Posterity RECEIVED *Tithes according to the Law, that is, of their Brethren, though they came out of the Loins of ABRAHAM; even Levi himself, I say, from whom the legal Priests descended, PAID Tithes in Abraham: For Levi was yet in the Loins of his Father, when Melchisedec met him, Heb. vii. 5, 9, 10.* This was one Circumstance, wherein *Melchisedec's* Priesthood differed from the Priesthood of the Order of *Aaron*. It was a Priesthood at large, in which no Respect or Regard was had to any particular Tribe or Nation: A Priesthood before any Order of Priests was ordained.

But a second Difference between the *Melchisedecian* and *Aaronick Priesthood* consisted in the Manner of their Worship and Blessings: For whereas the Priesthood of *Aaron* consisted principally in the making or offering *material Oblations* and *bloody Sacrifices of Bulls, and Calves,*

Calves, and Goats, and the like, for those in whose Behalf they officiated and prayed; we read of no such Sacrifices or Offerings made by *Melchisedec*: But his Priesthood was performed in the pronouncing of an authoritative Blessing only. *This Melchisedec, King of Salem, Priest of the Most High God, when he met Abraham returning from the Slaughter of the Kings, blessed him, chap. vii. 1. He blessed him, and said, Blessed be Abraham of the Most High God, Possessor of Heaven and Earth: And blessed be the Most High God, which hath delivered thine Enemies into thy Hand, Gen. xiv. 19, 20.* And from this Instance too it evidently appears, that he confined not his Blessings to one People alone, as the Jewish Priesthood was known to do; but extended them universally, and conferred them on all that were Acknowledgers and Worshippers of the true God. For *Abraham* was of a different Country from his own. And yet when *Abraham* had subdued the Kings, Enemies very probably to the Faith and Worship of the true God; *Melchisedec* met him, refreshed him, and blessed him. Of so high Dignity and Authority was he, as to confer Blessings on the *Father of the Faithful*, even on him that had the Promises, from whom

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God's peculiar People were to spring, and in whose Seed all the Nations of the Earth were to be blessed. Even this Man was blessed by Melchisedec: And without all Contradiction, the less is blessed of the better, Heb. vii. 7. And therefore consider how great he was, by whom even the Patriarch Abraham was blessed, and to whom he gave the Tenth of his Spoils, ver. 4.

A third material Circumstance in which his Priesthood differed from the *Aaronical* Priesthood, was it's being figuratively a *perpetual* or *eternal* Priesthood. We read of none to whom he succeeded, nor of any that afterwards succeeded HIM; of none that went *before*, or came *after* him, in his Priesthood. But as he was the first, so was he the only one that performed or executed that kind of Priesthood. *Being made like unto the Son of God, he abideth a Priest continually*, ver. 3. *i. e.* In the Psalm where he is compared with the Messias or Christ, he is represented as a continual Priest. *For the Lord hath sworn (saith David) and will not repent: Thou, i. e. Christ, the Son of the Most High God, art a Priest for ever after the Order of Melchisedec*, Ps. cx. 4. In which Place, though it is not said in exprefs Words that

Melchisedec

Melchisedec himself was a Priest for ever : CHAP.
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Yet since Christ is said to be *a Priest after the Order of Melchisedec*, because Christ's Priesthood was to endure *for ever* ; it is tacitly implied that *Melchisedec's* Priesthood must in some Sense be *for ever* too : It must be figuratively *for ever*, a Type of that true and proper Eternity, through which Christ's Priesthood is appointed to endure. A Type which the Priesthood amongst the *Jews* was not calculated to be. For with them *the Men that received Tithes, died ; But of Melchisedec who received the Tents from Abraham it is witnessed that he liveth.* The *Jewish* Priesthood passed down from one to another : As one died, another succeeded : But the *Melchisedecian* Priesthood we never read to have been performed by any but *Melchisedec* alone ; whose Life and Priesthood were of equal Duration ; both enduring very probably as long as the Worship of the true God continued in *Phœnicia*. And because the Scriptures say nothing of his Death, therefore the holy Penman says, *it is witnessed* (i. e. mystically or by Way of Figure) *that he liveth.*

In these Respects did the Order or Nature of *Melchisedec's* Priesthood, differ from the Priest-

CHAP. Priesthood of the Order of Aaron; and there-
 XI. fore I shall proceed to enquire in the

III. THIRD Place, *Why and how Jesus was called an High Priest after the Order of Melchisedec.*

Where I shall shew,

1. What Reason there was for changing the Priesthood.

2. *How, or in what* Respects, that Change was made

1. The Reason of the Change, the holy Penman expressly tells us, was, *because there was no Perfection by the Levitical Priesthood*; if there had, then indeed there would have been *no Need that another Priest should rise after the Order of Melchisedec, and not be called after the Order of Aaron; under which Order or Priesthood the People received the Law*, chap. vii. 11. and which therefore ought to have been continued, amongst the *Jews* at least, if Perfection could have been obtained or procured by it. But *the Law* (and the Priesthood appointed by the Law) *could make nothing perfect*, ver. 19. *The Law having a Shadow of good Things to come, and not the very Image of the Things, could never with those Sacrifices that they offered,*
 Year

Year by Year continually, make the Comers ^{SERM.} thereunto perfect, chap. x. 1. i. e. it could ^{XI.} not perfectly expiate their Sins. For a perfect Expiation consists in the Remission not only of some smaller Sins, but of all in general, even of the grossest: And in a Remission that discharges them, not only from some temporal Punishment due to them in this World; but also from the eternal Punishment incurred in the World to come. In these Things the true Perfection of Men consists in the Sight of God; and for the obtaining of *such Perfection*, a Priesthood is principally wanted. And yet such Perfection the Priesthood according to the Order of *Aaron* could not procure. That could only expiate or do away some light Transgressions; Sins of *Ignorance* or *Infirmity*; and those only with respect to some *temporary* Punishments they might expect to befall them in this Life. Sins of a more *heavy* and *grievous* Nature, and such as the Law had threatned with Death, it could by no Means expiate; nor even remit the *eternal* Punishment of Sins of any Kind whatever. Persons that had contracted a *legal* Defilement, the *Jewish* Priesthood could so far expiate, as to qualify them again to be present at the *legal Service* of the *Temple*;

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but it could by no Means open to them a Way into the *heavenly Temple above*, or assure them of God's Favour or Pardon there. Thus deficient was the Priesthood of *Aaron*, in those Things in which a Priesthood was most needful. Not but that it pointed at, prefigured and foreshewed, a perfect Expiation, that in Time was to be made, by a Priest that by one Oblation he was to offer, should sufficiently atone for the Sins of all Men. Such Atonement, I say, it *foreshewed*; but by no Means was it able of itself to *effect* it. Of itself it could not, with Thousands and Ten Thousands of Sacrifices it produced, purify or reconcile a single Soul. And therefore when the Time of Grace approached; when the Priest came forth, of which all the Priests under the *Jewish* Dispensation were but Shadows and Types; there was no Occasion for *them* any more. When *he* was come, who was to do all that was needful to be done to reconcile Mankind to God's Favour again; what Use could there be of a Priesthood, or priestly Sacrifices and Rites, which could express indeed how much Mankind stood *in need* of an Atonement, but could make *no perfect* Atonement for them. And for this Reason there was *verily a disannulling of the*
Com-

Commandment going before, and that for the *Weakness and Unprofitableness thereof*, chap. SERM.
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vii. 18. It was *weak* in not being able to do what was expected and sought for from it : And that *Weakness* of Course rendered it *unprofitable*, i. e. *of no Use*, and therefore fit to be abolished. For this Reason, I say, or rather the holy Penman says, *There was a disannulling of the Law, which could make nothing perfect : But in the Room of it, the Bringing in of a better Hope, by the which we draw nigh unto God*, ver. 19. i. e. It was succeeded by the New Covenant and Priesthood of Christ, which was able perfectly to expiate our Sins, and to introduce us thoroughly reconciled to God. This Reason and Necessity was there for a Change in the Priesthood : And so advantageous and happy was the Change that was wrought. Let us therefore now enquire, in the

2. Second Place, In *what Respects* the Change was made, or *how* Christ was a Priest after the Order of *Melchisedec*, more than after the Order of *Aaron*.

The first Difference I shall note is the least material ; because it only relates to his *Tribe*, to a particular *Line* or Family of Men from which he sprang. He was of the *Seed of*

Q 2

Abraham;

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Abraham; otherwise he could not have been *the promised Seed*, which was to come from *Abraham*, and was to be Priest as well as Prophet and King. For *Abraham* he descended through *Isaac* and *Jacob*, to each of which Patriarchs the Promise of that Seed *in whom all Nations should be blessed*, was renewed and confirmed. But *Jacob* had twelve Sons: All of whose Descendants were admitted into Covenant, and chosen as the peculiar People of God: But to the Tribe or Family of *Levi* only was the administering in sacred Things confined: And out of that Tribe the House of *Aaron* alone was chosen to enter into the Tabernacle, and officiate at the Altar. Both High Priest and Priests were to be Descendants from him. Whoever else presumed to minister in holy Things, the Service was profaned. But now our Lord, though descended from *Abraham*, from *Isaac* and *Jacob*, and so of *Israel*, the chosen and peculiar People of God; yet was he descended neither from *Aaron* nor *Levi*: *His* Descent was, no more than *Melchisedec's*, *counted from them*, chap. vii. 6. With Relation to that Tribe, he was *without Father, without Mother, without Genealogy*. For He, of whom these Things are spoken, pertaineth, saith the holy Text, to
another

another Tribe, of which no Man gave Attendance at the Altar: For it is evident that our Lord sprang out of Judah, of which Tribe Moses spake nothing concerning the Priesthood, ver. 13, 14. And therefore our Lord, as springing from Judah, had no Right to the Office of Priesthood, according to the Rule or Regulation of Priesthood which Moses from the Mouth of God prescribed.

This was the first Difference between the *Aaronick* Priesthood and Christ's; and which might denominate Christ a Priest more *after the Similitude of Melchisedec*, than of *Aaron*. But a more material Difference consisted in the *Nature or Kind of Priesthood* which they severally executed. The *Aaronick* Priesthood was almost wholly imployed in offering Gifts and Sacrifices, in Meats and Drinks and divers Washings, and carnal Ordinances, chap. ix. 9, 10. Things that could not make even them that did the Service, perfect as to Conscience. But no such Services were ever performed by *Melchisedec* or Christ: Their Performances were of a much more pure and spiritual Nature. The Sacrifice indeed which Christ made of himself; that was material: And by that, as I have shewn you, he finished and compleated the *Aaronick* Priesthood, fully

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performing what all their Sacrifices only shewed was wanting to be done, but what he did; and so putting an end to, as rendring thenceforth of no further Use all those *Sacrifices, and Offerings, and Burnt Offerings, and Offerings for Sin, in which God had no Pleasure*: All these he finished by his own coming to do the Will of God: By the which Will we are sanctified, through the Offering of the Body of Jesus Christ once for all, chap. x. 8, 9, 10. By which one Offering he hath perfected for ever them that are sanctified, ver. 14. But this I count not as any Part of his *Melchisedecian Priesthood*: In this he was rather the Antitype of *Aaron*: The Antitype of his *Priesthood* and *Sacrifices* both: The Performance and Completion of which Sacrifice and Priesthood was his *Consecration* to his Priesthood after the Order of *Melchisedec*. For so my Text tells us, that *being made perfect*, i. e. being consecrated, *by the Things which he suffered*, in fulfilling and finishing the Priesthood of *Aaron*, he became the *Author of eternal Salvation to all that obey him, called of God an High Priest after the Order of Melchisedec*, i. e. constituted thenceforth not a *sacrificing* but a *blessing Priest*: Not a Priest to offer himself often, as
the

the High Priest entered into the holy Place, every Year with Blood of others; (For then must he often have suffered since the Foundation of the World: But now once in the end of the World (or in the Conclusion of the Ages) has he appeared to put away Sin by the Sacrifice of himself, chap. ix. 25, 26. And in Virtue of this one Sacrifice has he now obtained a more excellent Ministry, by how much he is the Mediator of a better Covenant, which was established upon better Promises, chap. viii. 6. viz. Promises of Pardon and Grace to the Penitent, and of everlasting Happiness to the Faithful and Persevering. Of all which he is in actual Possession himself; he has them entirely at his own Disposal; and confers them on all that with Faith and Repentance apply to him for them. Thus without any more Offering for Sin has he Authority and Power to bless his People; God having raised up his Son Jesus, sent him to bless us in turning every one of us from our Iniquities, Acts iii. 26. Blessed (saith St. Paul) be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual Blessings in holy Things in Christ. He is able to save, to the uttermost, them that come unto God by him; seeing he ever liveth to make In-

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tercession for them, Heb. vii. 25. Which
leads us to

Another principal Circumstance which shews *Christ's* Priesthood to be after the Order of *Melchisedec*, and very different from *Aaron's*: And that is the *Perpetuity* or *Eternity* of his Priesthood. *For it is yet far more evident, that after the Similitude of Melchisedec, there ariseth another Priest, who is made, not after the Law of a carnal Commandment, but after the Power of an endless Life, ver. 15, 16. i. e. not subject to Mortality and Death, but as immortal as an endless Life can make him: For He (i. e. God, who constituted him) testifieth (by the Psalmist) Thou art a Priest FOR EVER, after the Order of Melchisedec, ver. 17.* This the holy Penman notes as a very great Difference (as indeed it is) between the Priesthood of *Christ* and the Priesthood of *Aaron*. *For they (i. e. the Jewish Priests, they) truly were many Priests, because they were not sufficient to continue by reason of Death; ver. 23. and therefore when one died, another Priest must succeed in his Room; But this Man, i. e. Christ, because he continueth ever, hath an unchangeable Priesthood, ver. 24. or (as the Greek Word signifieth) a Priesthood that does not pass from one to another.*

another. He is to have no *Successor* in his Priesthood, any more than he had any *Predecessor* in it: *Having neither Beginning of Days, nor End of Life*, but being the *Son of God* himself (to whom *Melchisedec* was only made like) *he abideth a Priest continually*, ver. 3.

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So that Christ, you see, is an *eternal Priest*, with respect to his *Person*, his *Office*, and the *Effect* of his *Office*. As to his *Person*, he neither succeeded any one; nor shall any one ever succeed him. Of *HIM*, it is truly and literally witnessed that *he liveth*; and because *he continueth ever*, *he has an untransferrable Priesthood*. And then as to his *Office*, *he ever liveth*, saith the holy Penman, *to make Intercession*; i. e. he will intercede till he has brought all, for whom he intercedes, to *Glory*. And lastly, as to the *Effect* and *Success* of his Priesthood, we are told again, that *he has perfected for ever them that are sanctified*: Nothing more will ever be wanting either to *render* or *preserve* them perfect: He is the Author (saith my Text) of eternal Salvation to all that obey him.

Thus is Christ a Priest *after the Order of Melchisedec*; a Priest chosen without Re-
spect

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spect to Family or Tribe; a Priest to bless all Men, in Virtue of one single Sacrifice he has offered, and to sacrifice no more; and a Priest to endure, and to do all that a Priest *can* do, as long as a priestly Office shall be needful.

But to conclude his *sacerdotal* Office, there is one Thing still remains to be spoke to, and one, in which he is preferred before *Aaron* and *Melchisedec* both. And that is, that he was advanced to, and confirmed in, his Priesthood *by an Oath*. *Those Priests were made without an Oath, but this Priest* (the Lord Jesus) *with an Oath, by him, that said unto him, The Lord sware, and will not repent, Thou art a Priest for ever after the Order of Melchisedec*, chap. vii. 20—22. *Inasmuch therefore as not without an Oath, he was made Priest; By so much was Jesus made a Surety of a better Testament. For the Law maketh Men High Priests that have Infirmitie; but the Word of the Oath, which was since the Law, maketh the Son, who is consecrated for evermore*, ver. 28. And most certainly, that Priesthood which God himself thought fit to approve by an Oath, must be thought more excellent than any Priesthood.

And

And now I think I have finished the Doc- CHAP.
trine of my Discourse ; and may the Mercy XI.
and Goodness of God manifested to us in the
Redemption of the World by his Son Jesus
Christ have such an Effect upon our Lives
and Actions, that we may not lose the good
Things he has prepared for them that Love
him and keep his Commandments. *Amen.*



SERMON XII.

The Necessity of Heresies, and the Use
of them to the Church.

I COR. xi. 19.

*There must also be Heresies amongst you, that
they which are approved may be made mani-
fest among you.*

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IF ever it can be of Use and Service to Religion to shew that the Propagation of Heresies and Infidelity is of Advantage to the Church; and that it is necessary to the Support and Maintenance of Truth that Men should continually arise to oppose it; a Discourse on that Subject can never, I think, be more seasonable than now. For that Heresies, or, at least, Doctrines opposite to the received Articles of our Faith, are daily broached, and almost every where spread, I need not go about to prove. The Case is evident, and known too well. I wish a single Article of the Creed could be named (the first only excepted,

cepted, which asserts the Being of *a God*,<sup>S E R M.
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the Maker of all Things, whether in Heaven
or in Earth; excepting that, I say, I wish a
single Article could be named, which has not
been openly disputed and denied. All the
rest of the twelve have been mangled, ar-
raigned, ridiculed and condemned; just as
the Lusts of Men's Fancy and Passions have
hurried them on. Even those Articles, that
concern the two other Divine Persons in the
most holy, blessed and undivided Trinity, are
all treated with Contempt: One of those Per-
sons is denied his Being; and the other, even
by those, who allow his Existence, has been
openly reviled as an Impostor and Cheat; has
met with worse Treatment than he did from
the *Jews*; has been more than crucified; has
been represented more like the Devil than
God.

When thus the Foundation of our Religi-
on is fapped; when He in whom is all our
Confidence and Trust, when our Saviour and
Lord, upon whom we depend for all that is
valuable both in this World and the next;
when the Eternal Son of the Almighty God
is thus daily and openly insulted and blasphem-
ed; when his Miracles are reviled, his Insti-
tutions laughed at, his Sacraments annulled,
and

and his holy Doctrines set at naught; will it not be some Comfort to those who profess themselves his Disciples, and Believers in him, to reflect a little that all such Reproaches, upon our Religion and it's Author, conduce in the End to the Advancement of the one, and the Glory of the other? And that by how much the Opposition is more malicious and fierce, by so much the Truth will come out at last more splendid and bright? To give you then this Consolation at least, under that Deluge of Infidelity now broke in so violently upon us, I shall take Occasion from the Words of my Text to shew

I. FIRST, How unreasonable it is to expect any otherwise than that Heresies, or Oppositions to our Faith, should arise: And

II. SECONDLY, That when they do arise, they are always of Use and Benefit to the Church. And

I. FIRST, That it is unreasonable to expect otherwise than that Heresies should arise in the Church, St. Paul plainly hints by saying, *they must be: There must* (saith he) *also be Heresies among you:* And that he means, by *Heresies, Doctrines opposite to fundamental*
Articles

Articles of our Faith, is evident, because he^{S R R M. XII.} had spoken of their *Schisms*, or *Divisions* about lesser Points before: For in the Verse immediately preceding, *First of all* (saith he) *when ye come together in the Church, I bear that there be DIVISIONS*, or, as the Greek expresses it, *SCHISMS amongst you, and I partly believe it*: Now these *Schisms* or *Divisions*, as the remaining Part of the Chapter shews, were about the Manner of their receiving the Communion of our Saviour's Body and Blood. He had heard of their Disorders, Confusions and Divisions relating to this Case, and in part he believed it: *For there must also* (saith he) *be Heresies*; or as the Words may be translated (*Δεῖ γὰρ καὶ αἵρέσεις*) *There must even be HERESIES among you*, i. e. Oppositions to the principal Articles of your Religion (as the Word generally signifies in the Holy Scriptures) and therefore it is not incredible that *Dissensions* and *Divisions* or *Schisms* should arise about Ceremonies and Things of less Importance. It is what the Logicians call *Argumentum a Majore*, an Argument where a less Thing is inferred from a greater. So that it is plain, the Apostle mentions *Schisms* in one Verse, and *Heresies* in the other, the Word *Heresies* must signify not only something

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thing *different* from Schism, but also something more *pernicious* and *poisonous* to the Church.

And such Heresies (says the Apostle) *must be* among you : The Words are stronger in the *Greek*, than they are in the Translation: *Δεῖ γὰρ καὶ αἰρέσεις ἐν ὑμῖν εἶναι :* *It behoves, it is fit, it is necessary that there should be even Heresies amongst you :* They *must be* through the *Obstinacy* and *Perverseness* of Men ; and they *must be* for the *Trial* and *Exercise* of the Church. The former of these Causes belongs to my present Head, the other will properly introduce me to the next.

And in the first Place, I suppose the Apostle to assert the *Necessity of Heresies* in the same Sense that our Saviour asserts the *Necessity of Offences*. *It must needs be* (saith he) *that Offences come*, Mat. xviii. 7. *i. e.* Considering the natural Dispositions and Tempers of Men, they cannot but arise: *It is impossible* (as it is expressed by another Evangelist) *but that they will come*, Luke xvii. 1. Not that the Necessity of such Offences is absolute, or to be imputed to any Compulsion upon Men from God : No, surely : For then our Lord would not so immediately have subjoined, *But wo to that Man by whom the Offence cometh.*

and the Use of them to the Church. 241

The *Necessity of Offences* therefore is only ^{S E R M.} conditional, and upon Supposition of the un- ^{XII.} restrained Wickedness and Opposition of Men, which, unless kept in by a Force which God will never use, will naturally and necessarily cause Offences in the World. And just so it is in the Case before us: The *Necessity of Heresies* does not arise from any Act of God's ordaining, but from the Pride, Vain-glory, Envyings and Contentions which will always be in the Minds of Men, and from God's Permission that Men so affected should act according to the corrupt Inclinations and Dispositions of their Hearts: Just as Diseases will arise necessarily in the Body, whilst Men are guilty of Intemperance and Debauchery which are the Sources of them. The common Frailties therefore and Corruptions of human Nature must necessarily make way for Heresies in a Society composed of Men: For [to borrow the Reasonings of a beauteous Preacher * on this very Text] " Christianity, though " it prescribes the best Rules for the Govern- " ment of our Passions, and has provided the " noblest Support to our Infirmities; yet " does not intend to *force* or *constrain* our

* Dr. Rogers's Act Sermon, p. 4, &c.

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“ Obedience to it's Laws, or to *over-rule*
 “ our *Liberty* of transgressing them. And
 “ whenever the *Want of Humility* happens
 “ to be the defective Part of a Man's Tem-
 “ per or Virtue, a Person *eminent* in *other*
 “ Respects for his Graces and Abilities may
 “ be the Occasion of this Evil to the Church.
 “ A *superior Knowledge*, unless corrected with
 “ a due Proportion of *Modesty*, is apt to elate
 “ and puff up; to render us less capable of
 “ Instruction, and less submissive to Autho-
 “ rity, than the Peace and Order of the
 “ Church requires. It cannot but be observed
 “ that of all Parts of our Knowledge, we are
 “ inclined to be fondest of those in which we
 “ differ from other Men. *Obvious* and *in-*
 “ *disputable* Truths are generally regarded
 “ with Indifference: 'Tis the *Singularity*
 “ and *Distinction* of our Knowledge, the
 “ discovering something that others have
 “ overlooked, which strikes us with Vanity
 “ and affects us with Pleasure. This we la-
 “ bour to support with Arguments, and a-
 “ dorn with all our Eloquence, as an Ac-
 “ quisition of our own, and in which we
 “ imagine ourselves to have a sort of Proper-
 “ ty, exclusive of all the rest of Mankind.
 “ And so long as this Ambition is confined
 “ to

“ to Points of *meer Philosophy*; it may de-
“ serve not only Indulgence, but sometimes
“ even Praise. But the Misfortune is, that
“ the same Vanity attends Men in Enquiries
“ of *Religion*, where all that is *true* is *old*,
“ and has been *from the Beginning*, and con-
“ sequently no *new Conclusion* can be ad-
“ mitted. But even here too, in the Doc-
“ trines of Religion, it appears dull and un-
“ distinguishing to tread on in the com-
“ mon Road, and to think and believe as o-
“ ther Men do. This will not sufficiently
“ recommend to publick Notice; it won’t
“ enough engage the Attention of the World:
“ Something new and surprizing must be
“ sought for, something that will argue a
“ deeper Penetration than other Men’s, and
“ intitle us to the venerable Character of
“ *Masters*, and which whosoever will learn,
“ must acknowledge himself to receive from
“ us, and be listed in the Train of our Disciples.
“ And if we observe how deeply this Passion
“ is rooted in our Nature; and how difficult
“ it is even for good Men to restrain it with-
“ in due and proper Bounds, and how na-
“ turally, whenever it is indulged in Religi-
“ on, it must lead Men into Heresies; we
“ may from this single Consideration con-

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“clude that the Church of God can never
 “be wholly secure from these Evils. And
 “if we further reflect that Envy, Resent-
 “ment, and almost every other Passion, may
 “accidentally concur in producing them;
 “that (whenever it happens (and often it
 “must be expected to happen) that the Pow-
 “ers of the World give Encouragement to
 “these Divisions) Avarice and secular Am-
 “bition must be added to the Causes of them;
 “and lastly, that the Malice of all the
 “Church’s Enemies from without, will be
 “always vigilant to cultivate every Seed of
 “Division, to take Advantage of every Pas-
 “sion, and to improve every Incident that
 “may distract or disturb her: If all this, I
 “say, be duly considered, we must confess
 “that these Evils are, humanly speaking,
 “necessary and unavoidable; Events to be
 “looked for in the natural and ordinary
 “Course of Things.”

But I have observed not only that Here-
 fies *will* arise from the Tempers and Disposi-
 tions of Men *corrupt*; but also that it is fit
 they *should* arise for the Trial and Manifesta-
 tion of the *sound* and *uncorrupt*: Which pro-
 perly makes way for my

II. SECOND Head, to which I shall proceed, and having shewn how unreasonable it is to expect any otherwise than that Heresies or Oppositions to our Faith *should* arise; I shall now shew that when they *do* arise they are always of *Use* and *Benefit* to the Church. Of what Use and Benefit the Apostle plainly declares in my Text: There must also (saith he) be Heresies amongst you, *that they which are approved may be made manifest among you.* In which Words he plainly intimates that Men of unstable and irreligious Principles are permitted to broach and propagate their Heresies, to the End that *those who are approved*, i. e. those who are truly sound and sincere, may have an Opportunity of shewing *their Stedfastness in the Faith.* For did all Men profess the true Faith, and were there none to dispute the Sense of it's Articles; how should we know whether this or that Man yielded his Assent to it, out of pure Conviction of Mind, or meerly from the Force of Education? It is possible indeed that *some* of us might look into the *Reasons* of our Religion, and so make Profession of it from a Persuasion of its Truth: But yet the rest of the World would know no otherwise than that we be-

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lieve it (as they do) because our Fathers taught it us, and that we make Profession of it because every-body else does so. For were the Case to be as I represent it, *i. e.* were there to be but one Religion universally established, and no Opposition ever made to it; the Agreement of Men's Faith would, generally speaking, not be owing to the right understanding of the Religion they profess, but to their being ignorant of any other Opinion: There would be no Objection made to their Religion, and therefore they would have no Scruples about it; there would be no other Party or Division of Men, and for that Reason they must necessarily keep within the Pales of the Church. But such an Uniformity of Faith would be no Test that they were sound and orthodox; but only an Argument of a blind Obedience. For by *Orthodoxy* we are to understand (as the Word itself implies) a sincere and stedfast Profession of the right Faith, in Opposition to all the false Doctrines and Notions urged by Hereticks against it. So that whilst there is no Objection made to our Religion, we cannot properly be said to be *orthodox*, because we believe it. Our Faith therefore must be *tried* before it be *approved*; and for that Reason

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son it is that God suffers Heresies to arise. For when they are advanced and made known to the World; when Sects and Divisions are daily encreased, and any one may take up, without Control, with what Principles or Opinions please him best; if Men then continue stedfast in what they already profess, and are not drawn aside from the Unity of the Church, either by an Affection of Novelty, or the Gloss of specious Arguments; they give a convincing Proof that the Reason why they hold, and persevere in, the Truth, is not because they received it from their Forefathers; but because they are well instructed in it's Grounds and Principles. And this Method has God always taken to manifest the Adherence of his chosen Servants; graciously giving us Warning beforehand that we must expect such Trials of our Faith. *If there arise among you (saith he to his ancient People the Jews) a Prophet, or a Dreamer of Dreams, and giveth thee a Sign or a Wonder; and the Sign or Wonder come to pass, whereof he spake unto thee, saying, Let us go after strange Gods (which thou hast not known) and serve them; Thou shalt not hearken to the Words of that Prophet, or that Dreamer of Dreams; For the Lord your God* PROVETH you,

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to know whether you love the Lord your God with all your Heart, and with all your Soul; Deut. xiii. 1, 2, 3. It was no Virtue in them to adhere to their own God, so long as they were ignorant of any others: But if when Prophets came with *Signs and Wonders*, and tempted them to the Worship of *strange Gods*; if they *then* continued firm in the Worship of the *God of Israel*; they shewed themselves his true and faithful Servants, and by no Means to be deluded from their Obedience to him. This Trial therefore God was pleased to give them, by suffering such Prophets to arise among them, that so their Virtue might not be concealed for want of Opportunities of shewing it. And for this Reason St. Paul tells us, in the Words of my Text, *it is necessary there should be Heresies in the Christian Church, viz. that they which stand the Proof may be made manifest.* Not that we are to believe that God makes some Men Hereticks on purpose to manifest the Orthodoxy of others; But only that he permits (as I have already observed) Men beforehand affected with Pride and Vain-Glory, and addicted to Strife, Envyings and Contentions, to act according to those corrupt Affections and Dispositions of their Hearts. For this will naturally lead them

them to love and embrace new Doctrines and Opinions: And by this Means it will again happen that the humble, peaceable and sincere Christians will be distinguished and made known.

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Thus then we see that one Benefit arising to the Church from the spreading of Heresies, is the Manifestation of those Members of it that are *sound* and *orthodox*. And this brings to my Mind a directly different Consequence of the same Means; and that is the clearing and purging it from such Members as are *useless* and *unprofitable*. And of these we may observe two sorts, the one *light* and *wavering*, the other *wicked* and *scandalous*. The first Sort of these Men, I mean the *Wavering* and *Inconstant*, are indeed always forward enough to distinguish themselves, being, as the Apostle speaks, continually like *Children, tossed to and fro, and carried about with every Wind of Doctrine*, Ephes. iv. 14. They think they must be of *some* Religion, and therefore they profess one: But are very indifferent in their Choice, and for that Reason are always upon the Change. But we know that *lukewarm* Christians God has an Abhorrence to; he has declared that those who are *neither hot nor cold* he will *spue out of his Mouth*; Rev. iii. 16,

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iii. 16. *i. e.* separate them from the Congregation of steady Christians: And therefore in order to effect it, he suffers Heresies and Schisms to arise, that such Persons as are only led by an Affectation of Novelty, and Love of Variety might be drawn from its Communion by the most natural Means.

And as these are thus separated from the Church upon their own Accounts; so doth God sometimes use the same Method to remove the other Sort I just now mentioned, the *Wicked* and *Scandalous*, for the sake of the Faithful. For from these a more immediate Danger impends the Church: Nothing being apt to spread further or faster, than the Infection of loose Principles and ill Examples. As therefore in the natural Man, it is always thought prudent to bear the Loss of a mortified Member, rather than endanger the whole Body; so in the Case before us, God rather chuses to cut off an infectious Part, than that the whole Church should be corrupted. But as the Method of Providence is seldom to use Violence; so here he accomplishes his Design by second Causes; only permitting false Teachers to arise, by which Means those, whose Principles are beforehand corrupted, readily run into new Errors, and so cut off them-

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themselves from the Congregation of the Orthodox, and rid the Church from the Scandal of their Lives. S E R M.
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But thirdly, Another Advantage designed by God to his Church from his Permission of Heresies, is the *strengthening and confirming our Faith* in the Truths we profess. For, as I have already hinted, a bare Belief of the Doctrines of our Religion founded merely upon the Authority of those that taught it us, is what God will neither approve nor regard. He expects us to be well grounded in the Principles of our Religion, as well as taught to make an outward Profession of it : Since the being only able to *repeat* the Articles of our Creed, is but of small Importance, unless we are also instructed in the *Reasonableness of believing it* ; and (to speak in the Words of St. Peter) *always ready to give an Answer to every Man, that asketh us a Reason of the Hope that is in us*, 1 Pet. iii. 15. And therefore it is undoubtedly in order to such Erudition of us, that God sometimes suffers false Prophets and Teachers to vent new Doctrines, and call in Question the Catholick Faith. For so long as the Church is quiet and undisturbed, and the same Doctrines held by all ; we are apt, as I observed before, to take our Religion up-
on

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on Trust; and because no one controverts it's Truth, to rest contented with an implicit Belief of it. But when we find it's fundamental Articles struck at and opposed, we are then obliged to stand upon our Guard: For Heresy, we are sensible, and even Infidelity, how absurd soever, always find some to embrace it's Errors; and yet we know that if any Members of the Church miscarry for want of due Instruction, the Pastors must account to God for their Loss: These therefore can look upon such Occasions as no other than an immediate Call from God to strengthen and confirm the Faith of their Charge in the Doctrines disputed: For by this Means only are they able to secure them from the poisonous Notions of the Opposers of Truth, and to guard them *from the Sleights of wicked Men, and cunning Craftiness of those that lie in wait to deceive*, Ephes. iv. 14. And thus, in the End, through the arising of Error, the Truth becomes more clearly known and universally established: And those that professed it before out of meer Compliance, only as they found it the prevailing Opinion; now embrace it from a sincere Conviction after a serious and impartial Examination.

But

But fourthly, It must not be concealed ^{SERM.}
that another End of Providence in suffering ^{XII.}
Heresies and Infidelity to infest his Church,
is to punish and afflict her for her Carelessness
and Neglect, and by that Means to awaken
and rouse her from her Lethargy and Sloth.
This indeed ought more properly to have been
spoken to in the first Place; as being, for the
most Part, the first End which Providence has
in View, and the Reason withal, not only
why Heresies should continue when raised,
but also why they should be suffered at first
to arise. Inasmuch that though the former
Advantages, which have already been en-
larged upon, are also intended by Providence
from his Permission of Error; yet in Com-
parison with this, they are only secondarily
so, or as they are the natural Effects of this
Method of chastizing us: Just as all other
his Punishments, though designed at first to
afflict, are intended, in the end, to better
and improve us. However that the Design
of Providence in his Permission of Heresies is
to punish his Church for her Carelessness and
Neglect, and by that Means to awaken her
from her Lethargy and Sloth, is plainly enough
hinted by our Saviour's Parable concerning the
Wheat and the *Tares*. It was whilst the
Husbandman

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XII.*Husbandmen slept, that the Enemy came and sowed Tares among the Wheat, Mat. xiii. 24;*

25. Had they been watchful and stood upon their Guard, the good Seed would have grown up pure and unmixed. So that the appearing of the Tares at the springing up of the Blade, was both the Effect and the Punishment of the Husbandman's Sloth. It is just so in the Church: Were her Watchmen and Guides but careful of their Charge, and always and earnestly to contend for the Faith; it would be difficult for the Enemy to break in upon her Doctrine, or to corrupt it with the Leaven of Heresy and Error. But when a careless Indifference, or Unconcernedness for Religion, shall invade or possess those that are appointed to be Guardians of it's Truth; it is no Wonder if the Father of Wickedness and Lies should endeavour to corrupt it with false Notions and Schemes. Nor can any imagine it to be unjust in God to suffer such Endeavours to meet with Success; since in his ordinary Dispensations, this is the most natural and likely Means to awaken the Church into Watchfulness and Care, by letting her see what Consequences attended her Security and Ease.

Having

Having here done with the Doctrine of my ^{S E R M.}
Discourse, I shall endeavour to make what I ^{XII.}
have said as useful as I can, by shewing what
Influence the Consideration of it ought to have
upon our Thoughts.

From what has been said then, let us learn
in the first Place, not to be *surprized* at the
starting up of *new Doctrines*, nor to *waver*
in our Faith because some Men *oppose it*.
We see it has been foretold that such Things
will happen—*It must needs be*, saith our Sa-
viour, *that Offences come*, or, as it is ex-
pressed in St. Luke, *It is impossible but that*
they will come; i. e. It is impossible but that
Lets and Impediments to the Progress of
the Gospel will arise in this World. There
must be Heresies, saith the Apostle in my Text.
And so there were in the first and purest Ages
of the Church; even whilst the Apostles them-
selves were living, as the Apostles themselves
tell us. For we find St. Paul beseeching the
Romans to mark them who caused Divisions
and Offences contrary to the Doctrines which
they had learned, and to avoid them, Rom. vi.
17. The *Corinthians* he blames for divid-
ing themselves into Parties and Factions, say-
ing, *I am of Paul, and I of Apollos, and I*
of Cephas, and I of Christ, 1 Cor. i. 12.
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The Galatians were, even to the Marvel of the Apostle, soon removed from him that called them, through the Persuasions and Delusions of those that troubled them, and would have perverted the Gospel of Christ, Gal. i. 6, 7. and the Colossians also were in danger of being beguiled with enticing Words, and of being spoiled through Philosophy and vain Deceit, after the Traditions of Men, after the Rudiments of the World, and not after Christ, Col. ii. 4, 8. Neither was it only these lesser Schisms that disturbed the Church in different Regions and distant Parts; but gross and fundamental Heresies also, had, notwithstanding all the Apostles could do, got Footing amongst them. St. Paul tells Timothy that some, in those very early Times, having put away Conscience, concerning Faith had made Shipwreck, 1 Tim. i. 19. Even then some ungodly Men, as St. Jude also tells us, had crept in unawares, turning the Grace of God into Lasciviousness, and denying the only Lord God, and our Lord Jesus Christ, Jude 4. And if we take a View of the seven Churches of Asia, celebrated in the Revelation of the Divine St. John, we shall meet with a Synagogue of Satan in the Church of Smyrna, Rev. ii. 9. with the Doctrine of the Balaamites and Nicolaitans,

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colatians, which the Spirit bated, in the Church of Pergamus, Rev. ii. 14, 15. Hereticks stigmatized with the Name of Jezebel in the Church of Thyatira, Ib. 20. and in the Church of Ephesus, one of the purest of them all, Impostors and Counterfeits, who said they were Apostles, and were not, but upon Trial were found Liars, Ib. 2. So that there never was, nor ever will be a Church, entirely at Unity in itself, till we come to the general Assembly and Church of the First-Born, which are written in Heaven, where the Spirits of just Men are made perfect, Heb. xii. 23. That we are not to expect such a Thing now, but rather that the Gospel will be more questioned and opposed, as the World waxes older and grows towards an End; the Sacred Writings frequently forewarn us. The Spirit, (saith St. Paul) speaketh expressly, that in the latter Times some shall depart from the Faith, giving heed to seducing Spirits, and Doctrines of Devils; speaking Lies in Hypocrisy, having their Conscience seared with a hot Iron, 1 Tim. iv. 1, 2. Let no Man (therefore saith he) deceive you by any Means: For that Day, i. e. the Day of the Lord, of Christ's glorious Kingdom, shall not come, except there come a falling away first, and that Man of

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XII.*Sin be revealed, the Son of Perdition, 2 Theff.*

ii. 3. And (again saith he) *This know also, that in the last Days perilous Times shall come, Men of corrupt Minds shall resist the Truth, being reprobate concerning the Faith, 2 Tim.*

iii. 1, 8. The same thing is confirmed by St. Peter, who bids us *know this first, that there shall come in the last Days Scoffers walking after their own Lusts, 2 Pet. iii. 3.* And therefore St. Jude, who wrote long after both the former, calls upon us affectionately, to remember those Warnings so often repeated. *Beloved (saith he) Remember ye the Words which were spoken before of the Apostles of our Lord Jesus Christ: How that they told you there should be Mockers in the last Time, who should walk after their own ungodly Lusts, Jude 17, 18.* Are we then to have a worse Opinion of our Faith, because such Men, as in these Places are described, have really arisen and endeavoured to overthrow it? Must we disbelieve the Scriptures, because the Persons they foretold should come, are really come? No, surely; we must believe them the more for that very Reason. For the Scriptures would not have been true, had not such Men come forth to deny them. Our Faith had been ill grounded, had it not been opposed.

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Had our Days been all halcyon, had Peace S E R M.
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internal and external been always in the Church; had the Believers of the Gospel been never persecuted or opposed; — how could any thinking or intelligent Man, who reads the New Testament, warning us continually to expect Opposition to the Faith, place any Trust or Confidence in it? *Unbelievers* therefore should *confirm* our Faith; *Opposition* should *strengthen* it; and the Multitude of Blasphemers should only convince us that we live in the Times of which the Apostles spoke. *For as ye have heard that Anti-Christ shall come; even now are there many Anti-Christ, whereby we know that it is the last Time,* 1 John ii. 18. i. e. the last Dispensation which God will vouchsafe.

Not that the Authors or Abettors of Heresies are *always* Men *thus reprobate and vile*: They don't come *always* under these Descriptions of the Apostles: We don't charge them all, as Men of *seared Consciences, wholly* fallen away and apostate from the Faith: They are not, all of them, *separate* from the Church: But some that are still *within* the Fold; yea Men of *our own* Communion, Members of the *same Church* with ourselves, the Doctrine of my Discourse bids us expect

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that they will endeavour, if they can, to misguide and delude us. And this is no more than what always has been: The Church of *Ephesus*, though planted by an Apostle, was told by that very Apostle himself, that *after his Departure, of their own selves should Men arise, speaking perverse things, to draw away Disciples after them*, Acts xx. 30. And therefore though we should hear of Men of Figure and Name preaching up new Doctrines, and expounding away the Sacraments and Articles of our Faith; we are not to be startled, but on the contrary the more *earnestly to contend for the Faith once delivered to the Saints*. We are only to be careful not to be seduced by them, nor to be prejudiced in their Favour, through their Character and Fame: It being no new Observation, that great Men have frequently run into gross Mistakes: Nor is it at all irreconcilable with the Devil's Subtilty to chuse (if he can) such Instruments to broach his Lies, as shall be able to give them the greatest Appearance of Truth. For if *Satan himself*, as St. Paul affirms, *be transformed, for the sake of serving his Cause, into an Angel of Light*; it is no great thing if his Ministers also be transformed as the Ministers of Righteousness, 2 Cor. xi. 14, 15. How much
foever

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foever therefore a specious Character or a
founding Name of a Broacher or Espouser of
an Heresy may avail with the Simple and Un-
wary ; it should have no Influence upon the
Prudent and Cautious ; at least till it appears
that Ability and Parts are always found on the
Side of Truth ; and, though leagued and com-
bined with human Prejudices and Passions,
never to have any Interests in View, but those
of Religion. For whilst Learning and Pride
may meet together ; we are not certain but
one may offer it's Service to the other : And
therefore when any thing new alarms us, a
Man that thinks, and is upon his Guard, will
enquire in the first Place not after the *Author*,
but the *Doctrine* : Not *Who*, but *What*, is
the Question he will ask ; and *by the Rules*
of Right Reason will he try the Positions,
let it be who it will that advances them. And
if upon an impartial and judicious Examinati-
on, they stand the Test ; he admits the Evi-
dence, notwithstanding any former Prejudices
or Prepossessions to the contrary. Because
Truth, when proposed, come it early or late,
has always an equal Claim to our Assent. But
if the Objects, when weighed in the Balance,
be found wanting ; when they appear to be
only old Errors a thousand times answered,

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but perhaps new dressed in an artful Disguise; or whether they be Notions really new, never heard of before, but now the first Time invented and broached; be they the one or the other, a Man that sincerely covets the Truth, will have no Regard to their specious Shew; but the fairer they look, be the better armed and strengthened against them. And let the Learning or Parts of the Authors or Revivers of such Heretical Tenets be ever so great; that should convince us of nothing more than that the Catholick Faith can by no Learning or Parts whatever be proved groundless or false: Since if it could, Men of such Reading and Abilities both, when bent to oppose it, would not fail to produce clearer and stronger Arguments against it.

It is possible, indeed, or rather it is *probable*, it cannot otherwise be expected, but, that Errors, when they arise, even gross, as well as subtle ones, will find some whom they shall be able to impose upon and seduce: But this should not alarm us, as if Profelytes were an immediate Evidence or Confirmation of their Truth; we should rather remember the Warning left by St. Paul, who gave the *Ephesians* to understand, that they who *spake perverse Things* should yet *draw away Disciples*

principles after them, Acts xx. 30. A light and inconstant Sort of Men will never be wanting to wheel and turn about with every Wind of Doctrine. The Apostle intimates that some Men, as it were, *lie in wait* for Error, nor matter how absurd and palpable it is, if it has but the Appearance of being new. *For the Time* (saith he) *will come, when they will not endure sound Doctrine; but after their own Lusts shall they heap to themselves Teachers, having itching Ears: And they shall turn away their Ears from the Truth, and shall be turned unto Fables,* 2 Tim. iv. 3, 4. This is a Character which we may observe generally belongs to all fond Admirers of new-fangled Opinions: And therefore would the Authors of Heresies or the Abettors of Infidelity either now, or at any Time, but enquire into the *Quality* of their Converts; they would find but little Reason to pride themselves in the *Number* of them.

For I have shewed in the second Place that God sometimes permits Infidels and Hereticks to arise, on purpose to *clear and purge his Church from such Members of it as are useless and unprofitable.* And should we examine into those who are at any Time drawn aside by any Heretical or Atheistical Tenets,

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they would for the most Part, I doubt, appear to be such, as, whilst they professed *Christianity*, were of no Credit to it, and therefore their leaving it is no Loss. We may properly apply to them the Words of St. *John*, *They went out from us; but they were not of us: For if they had been of us, they would, no doubt, have continued with us: But they went out, that they might be made manifest, that they were not all of us,* 1 John ii. 19. i. e. that they were not all, though Christians in Profession, Christians indeed.

As to ourselves notwithstanding it certainly concerns us to confirm and strengthen our Faith in the Articles disputed; that so *we may be able by sound Doctrine both to exhort and to convince the Gainsayers, and to put to Silence the Ignorance of foolish Men.* For I observed in the third Place, that this was another Advantage designed by God to his Church from the Permission of Heresies. And if so; it is not to be doubted but that the gross Infidelity now spreading among us is a Call to this Duty. For, how it comes to pass I say not, but that so it is, nobody will deny; viz. that the Fundamentals of our Religion were never less regarded, nor the Revelations of the Gospel ever less taken Notice

Notice of, than they have been of late: S E R M.
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What else then could we expect, but that
God, if he has still any Mercy for us in Store,
should awaken us to look from whence we
are fallen, by shewing us the Depth we are
falling into?

But this rather belongs to a fourth End
which, I have said, Providence has in View in
the Permission of Heresies, and that is, the
punishing his Church for her Carelessness and
Neglect, and *rouzing* her by such Punish-
ments from her Lethargy and Sloth. And if
this be the Case, when, I beseech you, had
our Church Reason to fear a severer Judgment,
or when stood it in Need of a louder or harsher
Call than now? For *many* Years past the
same Heresy has spread, and daily gained
ground (I mean the Heresy of *Arianism*)
which was the Fore-runner, we know, of the
Ruin and Extirpation of the several Churches
in the East; and yet the same Indifference
and Unconcernedness has possessed *our own*
Church, which then made Way for the De-
struction of the others. And what is the
Consequence, we at this Day see. From
our bearing with the Impeachment of the
Divinity of our Saviour, the Adversaries now
grow bold and insolent; and having been per-
mitted

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mitted *before to ungod HIM*; they now represent him as an Impostor and Cheat. How dangerous and dismal therefore does our Case appear? We seem to be going beyond Recovery: Providence has thought fit to visit us with a *Rod*; and we, it is true, have *kissed the Rod*; but not in order to Reconciliation and the laying it aside, but out of a blind Fondness and Desire to keep it among us.

We seem to think, that because St. Paul says, *There MUST BE HERESIES*, that therefore Hereticks are never to be thwarted or opposed: But that is an Inference which the Text was never designed to support. Our Saviour says, *It must NEEDS BE that Offences come*; or *it is IMPOSSIBLE but that they WILL come*. But does that oblige us to embrace the Man through whom they come? No, certainly: *Wo be unto THAT MAN*, our Lord himself says, *BY WHOM the Offence cometh*. And therefore though St. Paul asserts in my Text, that there *must be Heresies*; yet we may undoubtedly rejoin, with our Lord, *Wo be unto those who broach and propagate them*: Wo in the next World, whatever Encouragement they may meet with in this. What the End of them will be, I shall leave the inspired St. Jude to say, who also will instruct us how

we

we are to regard their Reproaches at present, ^{S E R M.}
and in what Manner we ought to behave our- ^{XII.}
selves towards them: *Enoch* (saith he) *the*
seventh from Adam, prophecied of these, saying,
Behold the Lord cometh with ten thousands
of his Saints, to execute Judgment upon all,
and to convince all that are ungodly among
them, of all their ungodly Deeds which they
have ungodlily committed, and of all their hard
Speeches which ungodly Sinners have spoken
against him. But, beloved, remember ye the
Words which were spoken before of the Apostles
of our Lord Jesus Christ: How that they told
you, there should be Mockers in the last Time,
who should walk after their own ungodly Lusts.
These be they who separate themselves, sensual,
having not the Spirit, Jude 14—19. But
their Sin and their Punishment let us leave to
God and their own Souls: And take we
heed to ourselves, that we partake neither of
one or the other. Let me exhort you earnestly
to contend for the Faith once delivered to the
Saints, ver. 3. *Hold fast* (as the Apostle
St. Paul advises) *the Form of sound Words*
which ye have heard, in Faith and Love which
is in Christ Jesus. That good thing which
was committed unto you, keep by the Holy Ghost
which dwelleth in us, 2 Tim. i. 13, 14.
avoiding profane and vain Babblings, and Op-
positions

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positions of Science falsely so called, which some professing have erred concerning the Faith,
 1 Tim. vi. 20, 21. *Obey the command of God himself by the Prophet Jeremy, Stand ye in the Ways and see, and ask for the old Paths, where is the good Way, and walk therein, and ye shall find Rest for your Souls, Jerem. vi. 16.*
 Or as St. Jude subjoins to what I just now read to you from him, *Ye, Beloved, building up yourselves on their most holy Faith, praying in the Holy Ghost: Keep yourselves in the Love of God, looking for the Mercy of the Lord Jesus Christ unto eternal Life. Now unto him that is able to keep you from falling, and to present you faultless before the Presence of his Glory with exceeding Joy; To the only wise God, our Saviour, be Glory and Majesty, Dominion and Power, both now and ever, Amen.*
 Jude 20, 21, 24, 25.



S E R.

SERMON XIII.

The Mystery of the Marriage in *Cana*
explained.

JOHN ii. 11.

*This Beginning of Miracles did Jesus in Cana
of Galilee.*

THE first and principal End designed by S E R M.
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our Blessed Saviour in the Miracles
that he wrought, the Words immediately
following my Text declare to have been the
Manifestation of his Glory, in order to per-
suade and induce his Disciples to believe on
him. But besides the Design of Miracles in
general, we must also suppose that there was
a further End proposed by our Saviour in the
Choice of the Miracles he was pleased to
make use of, to shew his Power. They were
all of them intended, we need not doubt,
both mystically to imply some hidden Truth
which our Lord had a mind to reveal to those
that had the Gift of discerning the Spirit of
the

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the Gospel ; and also morally to propose some Rules and Instructions for the Conduct of our Lives, and some good Example of Beneficence and Charity to our Practice and Imitation. It is with a View to the first of these two last mentioned Ends that I propose to consider this Passage of Scripture ; *i. e.* not to exhort you to a Belief in Jesus from a Consideration of the Evidence that is given of his Truth by the Miracle it relates, (for this perhaps will be excused by those whose Faith is already sufficiently confirmed) but my Meaning is, to explain what the Miracle in the inward or mystical Sense of it seems intended to imply.

For, doubtless, there was some Reason, why our Lord would begin his Miracles at a *Marriage Feast*, and why at such a Feast by the especial Act of *turning Water into Wine*. And by this I presume our Saviour intended to intimate the Improvements, the Benefits and Advantages arising to his Church, by Virtue of his Marriage or Union with it. And that his Union with the Church is what he himself represents as a *Marriage*, is so evident to any one that knows the Holy Scriptures, that it would be wasting of Time to produce any Proof. It is upon this Account

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that *Christ* is so often in Scripture called the *Bridegroom*, and the *Church* as often his *Spouse* or *Bride*. When our Blessed Lord therefore works his first Miracle, at the Celebration of a Marriage, which we know he himself had appointed as a Type of his own Marriage or Espousals with the Church; may we not suppose that the particular Miracle he was pleased to work was designed to signify or represent that the State of the Church, from the Time of his Marriage or Espousals with her, should be much better and more improved than it was before? So far is certain; that if we make Use of this as a Key to open and discover the inward and hidden Sense of the Miracle: we shall find the several Circumstances of which the Miracle consists harmoniously agree.

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It is particularly remarked in the Beginning of the Whole, that this Marriage was celebrated the third Day. But from what Day, the Day of the Marriage was the third, our Commentators find it very difficult to settle. And yet we see it is mentioned by the Evangelist as an Article of Importance, that it was upon a third Day from some other Event. The particular Mention therefore of the third Day may not improperly be understood to intimate

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intimate that the Marriage of Christ and the Church was celebrated in the third Age or Period of the World. For the first Age was before the Law, the second under it, and the third was the Christian. The Circumstance of the Time therefore exactly corresponds. Let us next consider the Miracle itself, and see whether that will agree as well.

Now the Miracle itself was the *turning of Water into Wine*; which, if we consider it, will appear not only to be an Improvement of the Element, but to be also a fit and proper Emblem of the Improvement of the Church under the Gospel State. The *legal* Dispensation we conceive to be here intended by the *Water*, the Cession of the Law to the Dispensation of the Gospel, by the Change of the Water into Wine. And what can better represent the State of the Church under the Law of *Moses*, than the Element of *Water*? *Water* is what we always use to wash and cleanse ourselves from all our external Pollutions and Filth. And what further Virtue, I beseech you, had the Law, than what the Epistle to the *Hebrews* intimates, *viz.* that of *sanctifying only to the purifying of the Flesh*? Heb. ix. 13. By the *Water* then, which is the Subject of our Saviour's Power and Might, the
Law

Law must be meant; which was only, if I may so speak, a *watery Dispensation*, that was of Use to the external cleansing of the Body, but not to the inward Purifications of the Soul. *John*, the last, but the greatest, Minister of this Dispensation, could do no more than what Water would enable him to perform. His Baptism was a Baptism of Water only, which could cleanse his Disciples from their legal Impurities, but not remove their inward Guilt. It was an Introduction to Repentance, and put them in a proper Disposition for Pardon: But then the Pardon itself was what his Baptism could no ways convey: It only shewed them the Danger and Desperateness of their Condition for want of it; it could not avail to remove from them the Fears which itself had raised. But now when Christ comes, he not only baptizes with Water, but with the *Spirit*. For *John answered, saying unto them all, I indeed baptize you with Water, but one mightier than I cometh, the Latchet of whose Shoes I am not worthy to unloose; He shall baptize you with the Holy Ghost and with Fire*, Luke iii. 16. He shall not only purge and cleanse you from your legal Trespases, from those Trespases which ye have incurred by Transgression of the ceremonial Law; but he shall also purify your

Consciences and Souls from the Defilements you have contracted by breaking the inward or moral Law. He shall as well forgive as shew you your Sins. He shall not only give you the Grace of Repentance; but shall actually take away your Guilt: Nor shall he only remit your past Offences; but shall also consume by the Fire of his Love the remaining Seeds of Corruption in your Hearts: And then when he has emptied your Souls of all their impure Affections; he shall fill you with his Grace, and by his Spirit quicken, animate, and enliven you, and, in a Word, enable you to live beyond the Power of unassisted human Nature.

These are the Advantages which Christianity gives us over what was conferred by the Law. And these Advantages of one Dispensation over the other our Saviour was pleased to intimate at *Cana*, by changing their Water into Wine. Wine, the proper Emblem and Figure of spiritual Gifts. For which Reason we find the Apostles more than once opposing the one to the other. *Be not drunk with Wine* (saith St. Paul) *wherein there is Excess; but be filled with the Spirit*, Ephes. v. 18. i. e. be rather filled with the Holy Ghost, with heavenly Grace and spiritual Joy; a Joy that enlightens and exhilarates

rates the Soul, as effectually and as truly as Wine does the Body; and (what is further to be observed) a Joy that displays and discovers itself by much the same outward Appearances, which are generally the Marks of that Elation or Elevation of the Spirits which is the Effect of Wine. For thus when the Apostles on the Day of Pentecost had the Spirit plentifully poured upon them; those that understood not the Things of God, *mocked them, and said, They were full of Wine,* Acts ii. 13.

So proper was the Miracle of my Text, to express that wondrous Change of Things which Christ was now introducing into the World; a Change still more lively and more expressly hinted by the Circumstance of the *Vessels* in which the Water was contained. *There were set there six Water-Pots of Stone, after the Manner of the purifying of the Jews, containing two or three Firkins apiece. And Jesus saith unto them, Fill the Water-Pots with Water.* Now Christ's commanding the Water which he designed to turn into Wine, to be put in these Pots, which the *Jews* always kept in a Readiness for their Guests to wash before they sat down to the Meals prepared for them; (*For the Pharisees, saith St. Mark, and all the Jews, except they wash their Hands* often,

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often, eat not, holding the Tradition of the Elders : And when they come from Market, except they wash, they eat not. And many other Things of the same Kind they have received to hold, as the Washing of Cups and Pots, brassen Vessels and Tables :) Our Saviour, I say, making Use of these Pots to hold the Water which he designed for Wine, was a silent Intimation that these external Cleanings of the Law, was what he would have Men no longer confide in, but that from henceforth he would prescribe them such Means as should have an inward Power and Effect. Nor should these Means be scanty, nor the Grace and Spirit of the Gospel limited, but shall be poured into every Vessel that offers, and into every Vessel as much as it will contain. There were *six* Water-Pots in the Bridal House, containing two or three Firkins apiece; and yet saith Jesus, *Fill them all, and they filled them up to the Brim* : As much as if he had said, Where I am concerned, no Person that desires Grace shall ever be denied it ; nor will I ever cease to pour on him my Spirit, till he will hold no more.

But having thus seen the Intent and Design of the Miracle itself ; let us next enquire if we cannot draw an Observation or two more, from

from the particular Circumstance of our Lord's timing it at the Feast. For it seems our Saviour did not work it as soon as he came in; nor before he saw there was a proper Call and Occasion for it. It was *when they wanted Wine*, or *when the Wine failed*, (as it is expressed in the *Greek*) that Christ undertook miraculously to supply it; intimating, no doubt, that so long as Things go on well in their ordinary Course, there is no need for God to interpose his extraordinary Providence: And as to this, if we examine into earlier Instances of the Rules which God lays down to himself; we shall find that whatever it is he does, he does it in proper Time and Season: If *Samuel* be called to an extraordinary Exercise of the Prophetick Office; it must be *in the Days when the Word of the Lord is precious and scarce; when there is no open Vision*, 1 Sam. iii. 1. nobody known to have any Revelations or Visions from God; and to express this destitute Condition of the People, it must be also in the Hours of Darkness and Sleep, when *Eli is laid down in his Place to rest*, when *his Eyes begin to wax dim for Age that he cannot see*, ver. 2. at the Time when the *Lamp of God in the Temple is going out*, ver. 3. as an Emblem that without this Call of

Samuel, the Prophetick Spirit is just upon expiring. Even so our Saviour, in the Miracle before us, by deferring it till the Wine had entirely failed, intimates that it was not Time for his Dispensation of the Gospel to commence, before it was Time for the other Dispensation of the Law to cease. But as that was now *waxen old and decayed*, and consequently *ready to vanish away*, Heb. viii. 13. this was the Season for our Lord to introduce a new Covenant in it's Room, and to intimate the Nature of it by the Miracle he performed: A Miracle, as well expressing the Defect and Abuse of the *Old* Covenant, as hinting at the Value and Perfectness of the *New* one. The Law when given, was given them with a good Intent: It was a proper *Schoolmaster to bring them to Christ*, Galat. iii. 24. to take them from a Trust and Confidence in their own Ability and Strength, and to fix their Eyes and whole Expectations upon the promised Redeemer. To this End every Circumstance in their Temple and Law; every Rite and Ceremony enjoined them, all pointed at the Messiah to come, and shewed in lively Figures and Types, how and in what Manner their Redemption was to be wrought, and that the whole of it entirely lay upon him. But now
instead

instead of looking into the *Spirit* and *Mean-
ing* of the Law; instead of flying for Succour
to him, to whom it referred them; they fixed
their Eyes upon the *Letter* only, and placed
their Trust in an Observance of the outward
Ceremonies and Rites. Nay even these they
observed not in such Manner as God himself
had prescribed in the Law; but either blend-
ed and adulterated them with Observances of
their own; or else laid them entirely aside, to
make way for other Rites of their own Inven-
tion. For *rejecting* (saith our Saviour) *the
Commandment of God, they held the Tradition
of Men*, Mark vii. 8, 9. *Making the Word
of God of none Effect through their Tradition*,
ver. 13. by their own Superstitions and Forms,
which they mixed with or substituted in the
Room of the Law, they took away and altered
the Nature of their Ceremonies, and made
them cease to be of any Use, as ceasing from
the End for which they were applied, *viz.*
to be Figures and Types of Christ. Under
this Corruption of a State that originally owed
all its Virtue to the Relation it bore to the
Gospel State; how could Christ better time
the Miracle we are speaking of, which was
worked, you have heard, to signify the Pre-
eminence of the Gospel to the Law, than by

doing it at the very Minute when all their Wine had failed, and there was nothing but Water left in the House. This shewed that their Estate was now quite lifeless and dead; that it was worse than even in the Prophet's Time, who only complained, *Thy Silver is become dross, thy Wine mixt with water*, Isaiah i. 22. But now, says our Lord in the Miracle before us, Thy Drink is all Water, there is no Wine left. And therefore in this deplorable State the Almighty Power and Mercy of God interposes to help them; the poor and spiritless Element of Water, he changeth into rich and generous Wine; the *weak and beggarly Elements*, Gal. iv. 9. of the Law, into the Gospel Power and Life. Thus too reserving his best Dispensation to be last displayed, contrary to the Methods of the Enemy of Mankind, who always offers his good Things first: An Observation particularly hinted in the Passage, whence I have taken my Text: For there we are told, that *when the Ruler of the Feast had tasted the Water that was made Wine, and knew not whence it was; He called the Bridegroom, and saith unto him, Every Man at the Beginning doth set forth good Wine; and when Men have well drunk, then that which is worse; but thou hast kept*
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the good Wine until now. This Commendation of the Wine last drawn, was intended by the Governor of the Feast for the Bridegroom of *Cana*, to whom he spoke : But if we read it with a spiritual Eye, we shall easily understand it as truer of Christ, the heavenly Bridegroom of his Spouse the Church, who in every Oeconomy so directs and governs his Affairs, that the better always succeeds the worse. The Bondage of the Law shall precede and make Way for the Freedom of the Gospel ; the Church Militant for the Church Triumphant, and even the Kingdom of Christ for that still more glorious State of Things which we know is to follow, when the Son shall surrender up all to the Father ; 1 *Cor.* xv. 28.

This Procedure of Christ, with relation to his tempering his worse Things with the Hopes and Expectation of better to come, may also be observed in his Dealings with Men in their several private and single Capacities : His chosen Servants he tries with Afflictions and Temptations here, in order to reward their Perseverance and Faith with endless Glory and Happiness hereafter : Whereas the Devil, on the contrary, deludes his Servants with every thing that is smooth and prosperous

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prosperous in this World, in order to retain them secure to himself for the Extremity of Misery and Wo in the next. The *Rich-man*, in the Parable, we are told, *in his Life Time received his good Things, and Lazarus his evil Things* : But what was the Consequence, the following Words immediately declare—*But now, he is comforted, and thou art tormented*, Luke xvi. 25.

And thus we have seen from the Scripture we have been considering the exceeding Tenderness and conjugal Affection of Christ to his Church. He saw her oppressed by the Weight and Burden of a ceremonial Law, not able to bear up any longer, under it, but just upon sinking, helpless and weak. He resolved therefore in his Compassion to pity her Estate, to change her numerous and tiresome Rites for a more internal and spiritual Law ; and to enable her to keep it, determining to impart to her of his own Power and Strength, and in order to this, leaves his Father, comes down from Heaven, and espouses her to himself. And to this Affection and entire Devotion of himself to his Church it might possibly be owing, that in the Passage before us he shews so cold a Regard to his Mother. For when, out of a charitable and friendly Desire to main-

tain the Decency of an hospitable Entertain-
ment, she sues to our Lord for a supply of
Wine, when what was provided in the House
was failed; *Jesus saith unto her, Woman,
what have I to do with thee? Mine Hour is
not yet come.* This being an Answer that
seems to incline towards Harshness and Seve-
rity; it has pretty much perplexed our Com-
mentators, how to account for it: But if we
bear in Mind this nearer Relation of Jesus to
his Church, and read it, with one of the an-
cient Fathers *, with a Point of Interrogati-
on; we may conjecture a little at our Lord's
Intention. *Woman, what have I to do with
thee? Is not mine Hour yet come?* For so the
Greek will bear to be rendered, and when so
rendered may be paraphrased thus. *Woman,*
for now I must call thee by that Name, since
thy Relation to me, as Mother, continues no
more: Thou hast born me, it is true, and
nourished me up, with all imaginable Ten-
derness and Care: But thou knowest there is
a nearer Relation of Wife, a dearer Friend,
for whom, by the express Decree of God, both
Father and Mother and all must be left. The
Wife I have chosen is infinitely nearer and
dearer to me, than any Relation, meerly hu-

* *Greg. Nyss.*

man,

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man, can be conceived. I came down from Heaven to espouse her to myself, and left my Father's Bosom and Throne purely for her sake. For her sake thou knowest I have already taken on me my Office and Ministry, and therefore dost thou not think, that mine Hour is now come, to cleave unto her, and consequently to bid adieu to thee? Thou thinkest I am here at a Wedding Feast only with a View to pay a Compliment to the Bridegroom and Bride: And therefore as thou art sensible of the Power that is in me, thou wouldst have me exert it for the sake of supplying them with a little Wine: But know that I came here with a deeper Design than is apprehended by either yourself or your Friends. It is my own Nuptials I design to honour, and therefore if you desire or expect me to do any Miracle here, leave me to act in my own Method and Way; and take Notice, that whatever I think fit to do, I shall do not so much to celebrate *their Marriage* as to solemnize my own.

This may possibly be our Saviour's Meaning in the short Answer he returned to *Mary*: And this being understood, every thing relating to the Mystery of the Miracle seems sufficiently explained. What then remains, but,

but by way of a practical Application at last, to infer the Obligations that lye upon Christians (who are Members of this Spouse, whom Jesus has thus united to himself) to bless his Name for the Mercy he has vouchsafed us, in appointing our Lot in these Times of Grace, and causing us to be born in the Days of Light? Let me remind you then, that *you* have the Happiness to live, not under a Law that requires of you Duties you are not able to perform; but under a mild and gracious Dispensation, which prescribes to you nothing, but what it affords you sufficient Grace and Strength to go through. See then that you *make use* of the Abilities that are indulged you; since if Grace be offered, and you accept it not; you are in a worse Condition than those, who had not those Means allowed them. They that failed of performing the rigorous Judgments of the *Law*, can plead in their Excuse, that the Commands were burthensome, and their Abilities weak: But negligent Christians have no such Plea, because their Duty is easy, and their Assistance great. The *Law* burthened Men with *carnal Ordinances*, and *Ceremonies* in themselves *unprofitable*: *Ordinances* which had indeed a *spiritual Meaning*, but such as but few that were concerned in them ever understood.

Their

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Their *Ceremonies* also, though they were
 of Use so far as they were typical; yet
 the Shadow was so thick that the Substance
 itself could hardly be discerned: Whereas
 the *Gospel* propounds to us a Service *ratio-
 nal, spiritual, and pure*. It leaves no Cloud
 to intercept our Sight: But carries us to
 Jesus Christ directly, who is himself the
Antitype, the *Accomplishment*, and the *End*
 of the whole Law. So that the Revela-
 tions of the Divine Will, which, to the Jews,
 were all along imperfect and dark, are to us
 Christians become clear and intelligible, per-
 fect and full.

But the two principal *Defects* in the Law
 of *Moses*, which in the Religion of Christ
 are fully supplied, were the great Motive of
 all Obedience, a *sufficient Reward*; and the
 great Encouragement to all Endeavours, a
Strength able and sufficient to perform. The
Rewards promised to the *Jews* upon Obser-
 vance of the Law, were merely *temporal*;
 all limited to the present Life; such as the
 Enjoyment of their Land in Plenty and
 Peace, Victory and Triumph over their Ene-
 mies, and Length of Days to enjoy those
 Blessings. Not a single Promise does *Moses*
 give of *Happiness or Life* in the *World to
 come*; whereas Christians, to excite and en-
 courage

courage *them* to Obedience, have a full Assurance of *Life and Immortality, which Christ has since brought to Light through the Gospel*, 2 Tim. i. 10. So much is the Gospel *the bringing in of a better Hope*, Heb. vii. 19. and so much is Christ *the Mediator of a better Covenant, which was established upon better Promises*, Ch. viii. 6.

But the other Defect which was supplied by Christ, and which was chiefly signified by the Miracle we have been considering, is the great *Encouragement* we have given us to aim at these Rewards by the *Promise of God's holy Spirit* to assist us. The *Law*, it is true, shewed and convinced Men what they should do; but there it stopped: It went not on to Promise any *inward Grace and Help*, to enable them to be as good as they were required to be. *The Law*, and the *Law only*, was given by *Moses*; but *Grace and Truth*, both came by *Jesus Christ*, John i. 17. The *Law* only shewed and threatened Sin, but did not inwardly assist and rescue us from it: It condemned Men for what they did; but brought no *Grace* to strengthen them against it. Therefore St. Paul speaking in the Person of a well disposed, but unregenerate Jew, says, *To*

WILL

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*WILL is present with me ; but how to PER-
FORM that which is good, I find not : For
the good that I would, I do not ; but the evil
which I would not, that I do, Rom. vii.
18, 19. Under a Sense of which misera-
ble State, he cries out, O wretched Man,
that I am ! Who shall deliver me from this
Body of Death ? Ver. 24, 25. To which
by Way of Encouragement and Consola-
tion, he immediately answers, * The Grace
of God through Jesus Christ our Lord. What
the Lord (saith he) could not do, in that it
was weak through the Flesh, God sending his
own Son, in the Likeness of sinful Flesh, and
[a Sacrifice] for Sin, condemned Sin in the
Flesh ; that the Righteousness of the Law
might be fulfilled in us, who walk not after
the Flesh, but after the Spirit. Therefore
the same Apostle, in another Place (to shew
the Preference of the new Dispensation over
the old one) says, God hath made us (i. e.
the Apostles and their Successors) able Minis-
ters of the New Testament, 2 Cor. i. 6.
i. e. of the New Covenant ; not of the
Letter, (i. e. not of the external Letter only,
as Moses and the Ministers of the Law were)*

Law

* So the Words should be read : See *Mill. c. viii. 3, 4.*

but of the Spirit (the internal Spirit also. SERM.
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For the Letter killeth, (i. e. the old Law shews Sin, and curses Men for the Breach of Laws which they cannot keep :) *But the Spirit*, or new Law, *giveth Life*, by enabling Men to perform whatever it commands, and thereby to obtain the Mercy it Promises.

In this Sense is the *Water* of the *Law* improv'd by the *Gospel*, and changed into *Wine*. The *Spirit* which was wanting in *Moses's* Dispensation, is, in the Dispensation of *Christ*, distributed liberally and freely to all : Pour'd into every Vessel, that offers, and into every Vessel, as much as it will contain. How much then should every Christian, that is sensible of these Advantages he receives through *Christ*, endeavour to render himself so much the more approved to his Lord, as his Lord has been indulgent and gracious towards him ! Since therefore our Saviour's *Commands* are now *less Burthensome* ; let our *Obedience* be *more compleat* : Since *external Observances* are now *relaxed* ; let our *internal Regards* be *more intent* : And having the *Spirit of God* afforded us now, not only to *strengthen*, but also to *quicken* and *enliven* us too ; let our *Duty* be

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not only wholly and constantly, but also cheer-
 fully paid. For ye have not received the
 Spirit of Bondage again to fear, but ye
 have received the Spirit of Adoption, whereby
 we cry, *Abba, Father.* For to as many as
 are led by the Spirit of God, the Spirit itself
 beareth Witness, they are the Children of
 God: And if Children, then Heirs, Heirs
 of God, and Joint-Heirs of Christ, Rom.
 viii. 15, 16, 17. Into whose Spirit, if we
 are careful regularly and duly to drink in this
 World; we may confidently trust, that we
 shall together with himself drink everlast-
 ingly of the Fruit of the true Vine, in the
 Kingdom of his Father. Which God of
 his Mercy grant we all may, &c.



S E R-

SERMON XIV.

Christ the *Healer* of the *Gentiles*: Or,
The *Allegory* of his healing the *Centurion's* *Servant*.

MAT. viii. 13.

Jesus said unto the Centurion, Go thy Way, and as thou hast believed, so be it done unto thee. And his Servant was healed in the self-same Hour.

I HAVE already observed that the Miracles of our Saviour were performed with a mystical or allegorical View: *i. e.* that they were designed to signify more than what the outward Acts bespoke. He worked them not only to shew his Divine Authority and Power, nor only for the sake of healing the Patients of their Infirmities and Diseases, or for supplying their Wants; but he intended likewise by the Cures he wrought, and by the Relief he afforded to the Bodies and external Circumstances of Men, to express the Bene-

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fits and Advantages he designed to their internal or spiritual Condition and State. To this end he made Choice of such Distempers to cure, of such Necessities to supply, and of such Persons to bestow his kind and beneficial Miracles upon, as should intimate the Nature of those Diseases and Wants he meant to heal and relieve in the Soul, and signify what Persons he would make the Objects of his Pity and Love.

With this Key I have already opened and explained to you at large one Miracle of our Blessed Lord, and the first he wrought: the Miracle of turning *Water into Wine* at the Marriage Feast in *Cana of Galilee*. At present I propose to unfold to you another in the same Manner. The mystical Meaning of the Miracle at *Cana* was to intimate the Power, the Life, and the Spirit of the *Gospel-Dispensation*, over that which was introduced by *Moses*, and was contained in the Law: But this now before us (if I rightly expound it) will not only hint to us the Advantage of one Religion above the other, but will further instruct us how extensive the Benefits of Christianity are, compared with those of the Law; since whilst the one was calculated for one single Nation, the other were freely pro-

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promulged and imparted to all Mankind. ^{S E R M.}
For I apprehend it to have been the Intention ^{XIV.}
of our Lord in the Miracle of my Text to
intimate his Design of being a Saviour to the
Gentiles as well as to the *Jews*, and perhaps
of taking the *Gentiles* for his *People*, when
the *Jews* should refuse him.

To speak as intelligibly on this Point as I
can, I think it not amiss previously to observe
to you *who* they are we call the *Gentiles*, and
why they are so called.

You must know then that about two thou-
sand Years before the Coming of Christ,
when the whole World was involved in
Darkness and Idolatry, in Error and Sin,
God singled out *Abraham*, to whom he made
himself known, and called him forth from
his own Country into the Land of *Canaan*,
and there entered into Covenant with him,
to give him that Land, to make of him a
great Nation, and that in his Seed all the
Nations of the Earth should be blessed, Gen.
xii. 1, 2, 3. This Promise in Process of
Time he began to fulfil, when he conducted
his Posterity (the twelve Tribes of *Israel*
which had sprang forth from *Jacob's* Sons)
in so miraculous a Manner from the Land
of *Egypt*, where they had long been oppress-

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ed, into the *Land of Promise*, the Land of *Canaan*, a Land where the ancient Inhabitants were all destroyed to make Room for them, called afterwards from the *Jews* that possessed it the *Land of Judea*, a Land flowing, as long as they held it, with Milk and Honey. Here they lived under the immediate Favour and Protection of God, who often stiles them for that Reason his own People, and his peculiar People, a special or holy People chosen unto himself above all People or Nations that are upon the Face of the Earth, Deut. iv. 20. chap. vii. 6, 14. & alibi. Thus saith the Lord God that created thee, O Jacob, and he that formed thee, O Israel; Fear not, for I have redeemed thee, I have called thee by Name, thou art mine, Isai. xliii. 1.

Now these *Jews* (though a very stiff-necked and rebellious People, for which for some Time they were led into Captivity in another Land, yet) puffed up with this Preference of their own Nation, and the Privileges bestowed on them by God himself before all the Nations of the World besides, they called the People of all other Lands by one common or general Name of *Goiim*, which the *Greeks* translate by *ἔθνη*, or *Heathens*,

thens, the *Latines* by *Gentes* or *Gentiles*, all ^{S E R M.} which Words signify in *English* no more ^{XIV.} than *the Nations*, a common Appellative given them in Contempt; the *Jews* meaning that in Comparison with themselves all other Nations were but Refuse or Out-casts, Infidels and Atheists, a Rabble of Nations, neither knowing God, nor known of him, but wholly disregarded and neglected by him, as indeed with respect to their wild Religions, their unseemly Rites, and profane Worship, till the Time of our Saviour's coming, they were.

But however God might have passed them by formerly, or in whatever Contempt they might be now held by the *Jews*; I imagine that our Saviour, by this Miracle, covertly signified, that he intended to display the same Pity to *them*, as to the *Jews* themselves; designing to communicate the Blessings of his Coming to all the Nations of the World alike; insomuch that if the *Jews* would not submit to be now only *Sharers* in them, he would reject and cut them off as they deserved, and admit the Heathens into Grace in their Stead. They should be received now to Pardon and Grace: He would purge away their Sins, heal their Blindness, strength-

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en their Weakness, enlighten their Minds, and confirm them with a new and spiritual Life. This I conceive to be what the Miracle mystically intended. For it was a *Gentile*, most probably, on whom it was wrought. And the *Nature* of the Cure, and the *Manner* it was performed in, both correspond to the Method which our Saviour afterwards used, to impart to the Gentiles the Benefits of Salvation.

To consider each of these Circumstances in their Order, we will first begin with the *Person* on whom this Cure was wrought. And he, I say, was most probably a *Gentile*. For it is certain his Master was so; at whose Request and Suit he was healed. *For when Jesus* (saith the Context) *was entered into Capernaum, there came unto him a Centurion*; (i. e. a *Roman* Officer placed at the Head of an Hundred Men, as the Title implies) and these were always chosen out of the *Romans* themselves, and therefore must be *Gentiles*, as all the *Roman* Armies were.

It seems indeed from the extraordinary Instance of his Faith in Christ, and from the *Love* he bare to the *Jewish Nation* (which was particularly shewed in *building them a Synagogue*) that he was one of those who
were

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were called by the *Jews* *Profelytes of the Gate*, or *Profelytes of Habitation*; and who are often mentioned in the Acts of the Apostles * under the Title of *religious Profelytes, Worshippers of God, devout Greeks, devout Persons*, and the like, *i. e.* He was one of those who renouncing their false Gods, were allowed to dwell within the Gates of *Israel*, and were admitted to the Worship of the true God, in a particular Court assigned them in the Temple. They were also allowed to frequent the *Synagogues* (though in a Place distinct and separate from the *Jews*) they might hear the Law and the Prophets expounded, and were admitted to a Hope of the Life to come. They were not indeed circumcised, nor obliged to conform to the *Mosaick Rites*, but were only bound to *abstain from Blood*, and to observe all the rest of the *Precepts of Noah*.

With these Dispositions they were always in a Readiness to yield to any Revelation from God: And being not obliged to observe the Law, they were less prejudiced against the Doctrine of Christ for putting an End to the Law, and consequently more forward to believe in Christ than the *Jews*

* See *Acts* xiii. 43. xvi. 14. xvii. 4, 17. xviii. 7, &c.

them-

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themselves. And to this it is owing that, at the first preaching of the Gospel, most of the Converts that were brought over to it were of this Sort : As might be shewn from numerous Texts of the Acts, whence we might also observe that the Sermons of the Apostles, there recorded, generally supposed that the Persons they preached to already knew the true God, and the Promise of a Resurrection and eternal Life to those that worshipped him ; and therefore had no more to learn in order to make them Christians, than the Way and Means how to obtain and make sure of these Promises, which the Apostles taught them was to be done through Jesus.

But now notwithstanding these their Dispositions to Religion in general ; notwithstanding their Readiness to believe in God and the World to come ; the *Jews* looked upon them in a great Measure as *Heathens* still : And because they were not circumcised and within the Covenant of the Law, they thought they should have no Manner of Benefit or Advantage from the promised *Messiah*. The *Messiah* they imagined was to come purely for the Sake of their Nation only. All his Blessings were to be conferred upon

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upon them; and even the best and most religious of other Nations they would only allow the Privilege of being, in a superior Way, subservient to them. S E R M.
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And so far indeed they were certainly in the Right, that the Promises of the Christ belonged principally to the *Jews*: He was to come and offer himself to them in the first Place, and was not to be preached or promulged to the *Gentiles*, till they had refused him. For this Reason, when the Apostles applied to our Lord in the Behalf of a *Canaanitish Woman*, and one that was a *Greek*, he openly professes that *he was not sent but to the lost Sheep of the House of Israel*, Mat. xv. 24. And therefore when he gave his Apostles their Charge upon his sending them forth to preach the Gospel, he bid them *not go into the Way of the Gentiles, nor to enter into any City of the Samaritans; but to go rather to the lost Sheep of the House of Israel*, Ch. x. 5, 6.

But yet as Christ foresaw that, according to the Determination of his Father, the Gospel should, upon the *Jews* refusing it, be preached to the *Gentiles*, (not by himself indeed, but by the Apostles after him;) he was therefore willing, in the Course of his
Mi-

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Miracles, to intimate as much : And that under the Emblem of a Cure performed by *Deputation*, as we shall see by and by, upon a *Gentile Servant*.——A *Gentile Servant* I presume to call him : For that *his Master* was a *Gentile* we have inferred already from the Office he was in ; and it may be proved further from the Reflection our Lord makes upon the Strength of his Faith : *Verily, I say unto you, I have not found so great Faith, no not in Israel*, Ver. 10. Plainly intimating that he was surprized to find so much Faith in one cut of *Israel*. This is further confirmed by the Observation he also makes in the two following Verses. *I say unto you, that many shall come from the East and from the West, and shall sit down with Abraham, and Isaac, and Jacob in the Kingdom of Heaven*, Ver. 11. *But the Children of the Kingdom shall be cast out into outer Darkness : There shall be weeping and gnashing of Teeth*, Ver. 12. The Meaning of which Words being plainly, that the Heathens, who should come from the remotest Parts of the Earth, should share in the Kingdom, whilst the *Jews*, who had the Offer made to them in the first Place, should for a Time be excluded ; this, I say, being the Meaning of these

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these Words, we cannot possibly infer less ^{SERM.}
from them, than that the Centurion who ^{XIV.}
came and applied to Christ with so forcible a
Faith, was a *Heathen* Centurion of the *Ro-*
man Bands, and who might possibly have
applied to him soon after some Slight or Dif-
fidence had been shewn to him by the
Jews.—The *Master* then being certainly
a *Heathen*, it is more than probable that the
Servant was so too. It is not unlikely that
he was one of his Men or Soldiers under him:
And they were generally *all* Romans, and
none of them *Jews*. If the Miracle there-
fore was designed for a Mystery (as has al-
ready been supposed;) this must intimate
that the Blessings of Christ were to be ex-
hibited to *Gentiles* as well as *Jews*.

And this indeed seems further hinted by
the *Quality* of the Person here said to be
healed. He was a *Servant* we find, and
not a Son; it was a *Centurion's* *Servant* (as
another Evangelist expresses it) *who was dear*
unto him, that was sick and ready to die,
Luke vii. 2. Now it is certain that the
Gentiles when compared with the *Jews* as
to their Relation to God, were no other than
as *Servants*, while the *Jews* were as *Sons*:
The *Jews* are called in this very Passage the
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Children of the Kingdom, whereas the Gentiles or Heathen World (whilst they continued in their Heathenish State) were deemed by the Jews as *Servants* and *Slaves*, and are represented even by the Apostle himself to have been *Aliens from the Commonwealth of Israel*, *Strangers from the Covenants*, *having no Hope of the Promise*, and *without God in the World*, Ephes. ii. 12. Christ therefore thus miraculously curing a *Servant*, a *Heathen's* *Servant*, and a *Servant* who was also himself a *Heathen*, shewed that the Benefits of his coming into the World were what the remotest Strangers to him, even those that were at the greatest Distance from him, should one Day share in, and be made Partakers of, equally with his nearest Relations and Sons.

Nor is the Quality and Religion of the Person that was healed more expressive of the Persons whom Jesus designed in Time to save; than the *Disease* he laboured under and the *Cure* that was wrought on him were significant of the deplorable State and Condition from which the Gospel of Christ should retrieve them. For the *Servant's* *Disease* we are told was *the Palsy*. So saith the Centurion, *Lord, my Servant lieth at home, sick of the Palsy, grievously tormented, and,*

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as St. Luke adds, *ready to die*, Luke vii. 2. SERM.
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Now the *Palsy* we know is an entire Weakness of the whole Man, a Feebleness through every Part of the Body, a Loosening, as it were, of all the Joints, a Relaxation of the Nerves, a Dissipation of the Spirits, the Conduits and Source of all Motion and Life. Under this Disease the Patient is disarmed of all his natural Force, has no Strength to exert, no Power to execute, no Ability to help himself.

And what Distemper of all we know; (and alas! to our Sorrow we know enough; but which of them all) can better express an *Heathen State*? A State entirely helpless and weak; unable to form one fixed Resolution, or if it could, destitute at least of Ability to perform one: a State void of Grace or Strength to support it in a Life of Religion here; and therefore continually trembling with the dreadful Fears and Apprehensions of what shall befall or become of it hereafter. This was the State of the Heathen World, before Christ vouchsafed to heal them, by imparting to them of his own Spirit: And therefore to shadow out the Recovery of this State in the Miracle before us, he cures a Heathen Servant sick of the Palsy, and restores

stores to him new Strength and Firmness of Life.

He cures him, but how? By himself immediately? Does he go and lay his own Hand upon him? No, says my Text: He offers, it is true, to *come and heal him*. But the Sequel of the Relation shews that he was prevented, and that he was prevented by an Answer of the Centurion, which seems to have been designed by Providence to intimate that the *Gentiles* were not to expect their Salvation to be brought and offered them by Christ immediately, but that they must thankfully accept of it from others whom he should afterwards send to preach it. *The Children's Bread was not to be taken and cast to the Dogs*: They must be content with the Crumbs that fall from their Master's Table; Matt. xv. 26, 27. Nor was Jesus sent, (as I have already observed) *but to the lost Sheep of the House of Israel*, ver. 24. Therefore though the Centurion would have his Servant healed of the Palsy, and healed by Jesus's Power and Might; he yet knows that for Jesus to come in Person and do it, was too great an Honour for him to expect. *Jesus indeed saith unto him, I will come and heal him*. But the Centurion immediately answered

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answered and said, Lord, I am not worthy ^{SERM. XIV.} *that thou shouldst come under my Roof; but speak the Word only and my Servant shall be healed.*

This I conceive may be brought closer to our Purpose, by the best and most authentick Reading in the Greek, *Lord, I am not worthy thou shouldst come under my Roof, but speak TO A WORD * only, and my Servant shall be healed*, i. e. Only speak to, and commission, an *Angel*, and he shall do it. For Angels in our Saviour's Time were sometimes called *Λόγοι*, or *Words*. And if we take *Word* in that Sense here, we shall understand the Centurion better in the following Verse, and see the Connection of the one with the other. *Lord, I am not worthy that thou thyself shouldst come under my Roof, but only vouchsafe to speak to one of the Angels that attend thee, and my Servant shall be healed.* For I who am only a subaltern Officer, a *Man under the Authority* of others, have yet so much Power and Authority over the Soldiers that are under me, that *I say to this Man, Go, and he goeth, and to*

* Εἶπε λόγῳ, as in *Luke* vii. 7. See *Mill* in *Matt.* viii. 8. But compare and consider *John* iv. 50. καὶ ἐπίστευσεν ὁ ἀνδρῶνος τῷ λόγῳ ᾧ εἶπεν, not ὃν εἶπεν.

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another, Come, and he cometh; and to my
Servant, Do this, and he doth it. If we
 read the Words thus, we plainly see why the
 Centurion after the Request he makes to our
 Saviour, immediately subjoins what Authority
 he himself had over the Soldiers that
 were under him. Whereas if we take our
English Translation, and understand the Cen-
 turion to desire our Lord to heal his Servant,
 only *by speaking a single Word*, without de-
 puting his Authority and Commission to some
 that were under him, it is more difficult to
 find out what it was the Centurion meant by
 the Words that follow. But the Sense I have
 given of it appears to be much the more na-
 tural and easy; and may be further confirm-
 ed by a Notion which the *Jews* had, that
 Deliverance from Diseases was a Blessing
 which God generally wrought through the
 Ministry of *Angels*. *Entire Health*, which
 no Distemper precedes in the Body, they
 looked upon as a Blessing which came *im-
 mediately from God*: But as we learn from the
 Holy Scriptures, that Diseases were sometimes
 inflicted by bad Angels (as is particularly re-
 markable in the Case of *Job*, whose Boils
 were brought on him by the Power of the
 Devil, and may not a little be confirmed by
 the

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the Instance also of the Apostle St. Paul, ^{S E R M.}
whose Thorn in the Flesh (whatever it was) ^{XIV.}
he tells us was *a Messenger*, or (as it is in the
Greek) an *Angel of Satan sent to buffet him*,
2 Cor. xii. 7. As it appears, I say, from
the Holy Scriptures, that Diseases were some-
times inflicted by Devils; so the Jews (at
least if *Philo* may be believed) had a Notion
that these Diseases were removed again,
when God commanded, by the Ministry of
Angels. The Centurion therefore having the
same Opinion, humbly begs and intreats our
Lord (whom he saw endued with a mighty
Power, and whom he therefore supposed to
have these heavenly Spirits at his Command)
he intreated him, I say, that he would vouch-
safe to depute one of them to heal his Ser-
vant, that lay at home grievously tormented,

Whether our Lord did really condescend
to make Use of their Ministry, the Relation
does not expressly tell us : But if we may be
allowed to pass our Conjectures from the An-
swer he made, it looks as if he did. For
after he had expressed his Surprise at the
Greatness of the Centurion's Faith, and had
intimated that such Faith would bring the
*Gentiles from the East and from the West to
sit down with Abraham and Isaac and Jacob*

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in the Kingdom of Heaven; he stops and goes no further towards the Centurion's House, but says to him in the Words I have made Choice of for my Text, *Go thy Way, and as thou hast believed, so be it done unto thee.* Now Christ commanding it to be done just as the Centurion believed; it must follow that, if the Centurion believed that Christ could, if he pleased, depute an Angel to heal his Servant, that his Servant was healed by such a Deputation. We are assured however that healed he was, and that too in the very self-same Hour.

From the whole therefore the Miracle may be well understood to intimate that the Healing of the Nations was a Work, not designed for Christ himself, who was sent to his chosen People the *Jews*; but for his Apostles, his Evangelists, and Ministers under him, after the *Jews* had rejected and despised it. And indeed that none of the *Gentiles* were converted to the Faith of the Gospel, by our Saviour himself, nor indeed by any of his Apostles after him, till seven Years and more after the Crucifixion, is plain from the Story that was made upon the Baptism of a single Man, *Cornelius* I mean, another *Centurion of the Roman Band*, Acts x. Nor would *Peter* admit

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admit even this Man to Baptism, till, to his ^{S E R M.}
great Surprize, he was expresly commanded ^{XIV.}
to do so from Heaven. And even after this
he was forced to go up to *Jerusalem* to vin-
dicate his Conduct and Proceedings to the
Apostles and the rest of the Brethren there,
who were all offended at what he had done,
till he fully assured them of the Divine Reve-
lation and Order for it.

When indeed they were apprized of this,
they held their Peace and glorified God, saying,
Then has God also to the Gentiles granted Re-
pentance unto Life. However they did not
yet ordinarily preach the Gospel to them,
but only occasionally, and upon great In-
ducements, when the *Jews* refused it. But
at last, when the *Jews* shewed themselves
hardened against the Faith, the Apostles and
others applied themselves more in earnest to
Gentiles: Infomuch that within four Years
from the Conversion of *Cornelius*, we find
that *Paul* and *Barnabas* are set apart, by the
expres Command of the Holy Ghost, to go
to the Gentiles; *Acts* xiii. 2. and accordingly
upon the envious Opposition and Blasphemy
of the *Jews* at *Antioch*, they openly declare
and publish their Design. *They waxed bold*
and said, It was necessary that the Word of

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God should first have been spoken to you, But seeing you put it from you, and judge yourselves unworthy of everlasting Life, Lo, we turn to the Gentiles, ver. 46. Much the same St. Paul, after this, declared to the Jews again at Rome; Be it known unto you, that the Salvation of God is sent unto the Gentiles, and that they will bear it, Acts xxviii. 28. And thus, as St. Paul expresses himself in another Place, The natural Branches of the Olive Tree were broken off, that we, who are a wild Olive Tree, might be grafted in amongst them, and with them partake of the Root and Fatness of the true Olive Tree, Rom. xi. 17. A proper Transition to the Application of my whole Discourse, which is to remind you of the Advantages we receive by the Engraftment, and the Duties to which the Consideration of it will oblige us.

For we have seen, from the whole Tenor of the Discourse, the gracious Dispensation of God to the *Gentiles* in the Execution of his Purpose formed from the very Beginning of the World, that he would admit *them* at last to equal Favour and Privileges with the *Jews*, and unite them all in one Fold, under one Shepherd, Christ Jesus. What Gratitude and Thanks should a Sense of this stir up in our
Hearts!

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Hearts! For consider, I beseech you, in what State and Condition our Fore-fathers were in:

Ye know they were Gentiles, carried away unto dumb Idols, even as they were led, 1 Cor.

xii. 2. They worshipped they knew not what, Stocks and Stones, dead Men and Beasts:

And in the Rites of their Worship they practised such Extravagancies, such Follies, such

Impurities, and such Barbarities, as would shock sober Persons to relate or hear. In such

Error and Darknes was our own, as well as other Nations involved, when Christ by his

Ministers whom he sent amongst us called us out of Darknes into his marvellous Light,

and turned us from Idols to serve the living and true God, 1 Pet. ix. 11. 1 Theff.

i. 9. So far was he from confining his Mercies to the Jews alone, that he rejected

them to take in the Gentiles. And since they despised so humble a Saviour, and would hear

indeed of no Saviour at all, but one that would save their own Nation only, and reduce

all Nations of the World besides into Slavery under them; therefore are they now a Nation

no more, but scattered up and down all Nations of the Earth, being every where an Evi-

dence of the Truth of the Gospel, whilst themselves remain insensible of it's Light.

For according as it is written, God has given

X 4

them

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them the Spirit of Slumber, Eyes that they should not see, and Ears that they should not hear, Rom. xi. 8. Through their Fall (for a Time) is Salvation come to the Gentiles, ver. 11. Behold therefore the Goodness and Severity of God, on them which fell, Severity; but to us Goodness, if we continue in his Goodness, ver. 22.

Not that we are to triumph or rejoice in his Severity over that unthankful and obstinate Nation; we are rather to pity their present Blindness, and to pray for the Time, when God shall again call in and have Mercy upon his ancient People. *For I would not, Brethren, that you should be ignorant of this Mystery (lest you should be wise in your own Conceits) that Blindness in part is happened unto Israel, until the Fulness of the Gentiles be come in. And so [then] all Israel shall be saved: As it is written, There shall come out of Sion the Deliverer, and shall turn away Ungodliness from Jacob; For this is my Covenant unto them, when I shall take away their Sins, ver. 25—27.*

We are not therefore, I say, to triumph, or to insult over that unhappy People at present, but to be thankful for the Mercies shewed to ourselves; giving Thanks unto the Father, who has made us meet to be Partakers

of

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of the Inheritance of the Saints in Light; who ^{S E R M.}
has delivered us from the Power of Darknes, ^{XIV.}
and has translated us into the Kingdom of the
Son of his Love, Col. i. 12, 13. And so much
the more should we be thankful for this Good-
ness, as it was undeserved and unexpected.
For he was found of us that sought him not,
he was made manifest to us that asked not af-
ter him, Rom. x. 20. Well therefore may
we join with Simeon in his Song, Lord, now
lettest thou thy Servant depart in Peace, ac-
cording to thy Word. For mine Eyes have seen
thy Salvation; which thou hast prepared before
the Face of all People: A Light to lighten the
Gentiles, as well as the Glory of thy People
Israel, Luke ii. 29—32. We are now all
adopted as Sons, and Children of the King-
dom, equally with those that are converted
out of Israel. There is neither Jew nor Greek,
there is neither Bond nor Free, there is nei-
ther Male nor Female; For ye are all one in
Christ Jesus. And if ye be Christ's, then are
ye Abraham's Seed, and Heirs according to
the Promise, Gal. iii. 28, 29. So that now
in Christ Jesus, ye who were sometime afar
off, are made nigh by the Blood of Christ.
For he is our Peace, who has made both one,
and has broken down the middle Wall of Par-
tition

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tition between us, Ephes. ii. 13, 14. And came and preached Peace to you which were afar off, and to them that were nigh. For by him we both have an Access by one Spirit unto the Father. Now therefore ye are no more Strangers and Foreigners, but Fellow-Citizens with the Saints, and of the Household of God, ver. 17—19.

And if God has thus honoured us to a Degree equal with what he has shewn to his best beloved and most favoured People ; what Returns of Duty, Obedience and Love does his Kindness exact again from us ? If he has chosen and separated us, who *were Gentiles*, from the rest of the Gentiles, it certainly must lye upon us to separate ourselves from the Manner and Way in which those who are Gentiles still do walk. Or if *in the Time past of your Life*, even though ye were Christians, ye have wrought the Will of the Gentiles, walking in *Lasciviousness, Lusts, Excesses of Wine, Revellings, Banquetings, and abominable Idolatries*, 1 Pet. iv. 3. If thus you have done in your *past Time of Life*, as St. Peter says, *let that suffice you* : And for the Time to come, let me with St. Paul say and testify in the Lord, that ye henceforth walk *not as other Gentiles walk, in the Vanity of their*

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*their Mind, having their Understanding Dark-
ned, being alienated from the Life of God,
through the Ignorance that is in them, because
of the Blindness of their Heart: Who being
past feeling, have given themselves over unto
Lasciviousness, to work all Uncleanness with
Greediness. But ye have not so learned Christ;
if so be that ye have heard him, and have been
taught by him (i. e. if you have heard him
preached to you, and been instructed con-
cerning him) as the Truth is in Jesus:
That ye put off concerning the former Conver-
sation, the Old Man which is corrupt according
to the deceitful Lusts, and be renewed in the
Spirit of your Mind; and that ye put on the
New Man, which after God is created in
Righteousness and true Holiness, Ephes. iv.
17—24. Let me in the Words of the same
Apostle, in another Place, beseech you, Bre-
thren, and exhort you, by the Lord Jesus, that
as ye have received of us how ye ought to walk,
so ye would abound more and more, 1 Thess.
iv. 1. And if you do not, how is it that you
express your Gratitude to God, for singling
you out almost from amongst the rest of the
Heathen World to reveal himself to you?
Which is another Consideration that should
excite you to devote yourselves wholly to him.*

For

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For the *Nations*, now *Christian*, are not only called and admitted into the Church before the *Jews*, but before much the greater Part of the *Nations of the World*, which still remain in their ancient *Heathenism*, Darknes and Idolatry. For it is calculated that if the World were distributed into thirty Parts; nineteen of those Parts are still Infidels or Unbelievers; Nations to whom the Light of the Gospel never yet extended; but such as live in as much Ignorance and Barbarism now, as ever they did before Christ's coming. And in this State it is to be feared the Bulk of them will remain, till Christ shall manifest himself again, from Heaven; when the *Jews* shall first look up for Mercy to *him whom they pierced*, Zech. xii. 10. and knowing him, shall cry out, as he has told them they will, *Blessed is He that cometh in the Name of the Lord*, Mat. xxiii. 39. And then shall the great Body of the Gentiles receive him, and all unite in acknowledging and adoring him: For this is certainly the Sense of St. Paul—*If the Fall of Israel be the Riches of the World, and the Diminishing of them the Riches of the Gentiles; how much more their Fulness?* Rom. xi. 12. *If the casting away of them be the reconciling of the World; what shall the receiving*

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ing of them be, but Life from the Dead? SERM.
XIV.
ver. 15.

But to come nearer home ; to make the Application still closer to us of this Nation in particular ; how much ought we in an especial Manner to bless and adore the good Providence of God for the almost singular Blessings he has bestowed upon us. *For the Law that went forth of Zion, and the Word of the Lord from Jerusalem,* Micah iv. 2. Even hither has it reached, to this Corner of the Earth, so far remote from the Parts where the Light of it broke out at first ; and that whilst in Nations, much nearer to it's Source, not a Glimpse of it as yet was ever seen. But here it shone almost from the Time it was first displayed : And here, God be thanked, it shines still ; our *Candlestick* still remains in it's Place ; though God has long since removed those of the once glorious Churches of the *East*, where Christianity once shone in it's greatest Splendor, but where it is now swallowed up and suppressed by *Turkish* Darkness. For though eleven Parts of the World, *i. e.* eleven out of thirty, are turned, it is true, from downright Heathenism, and worship the only true God ; yet six of those eleven Parts are *Turks* and *Mahometans*, who prefer an Impostor

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Impostor to the Holy Jesus, denying that God has any Son, and so though *not Atheists*, yet still *Unbelievers*. And of the poor remaining five Parts only of the World that are Christians, it is melancholy to say it, three at least are overwhelmed by *Popery*, *Superstition* and *Idolatry*. So that the Number is inconsiderable, comparatively speaking, that enjoy the Gospel in the Purity we do, and have done, God be thanked, since the happy Reformation. Nay we may say it without Vanity or Pride: For indeed we are sorry to say it, we wish it were otherwise. But say it we must, that except in *England* and *Ireland* there is no Church in the World, where the pure Faith and Doctrines of Christianity, together with the primitive apostolical Government of the Church by Bishops, are at this Day preserved entire. For the Reformed abroad, and in our Neighbourhood of *Scotland*, and all Sects of Dissenters amongst ourselves, though they have thrown off the Errors and Corruptions of Popery; yet were they so unhappy as at the same Time to throw off or lose the *Episcopal Ordination* and *Government* with it. A Government and Ordination so very necessary to the Well-being of a Church, that those who lived nearest the Time of it's Institution, the
Fathers

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Fathers and Doctors of the Apostolick Age, ^{SERM. XIV.} affirmed there could be no Ministry or Church without it. How happy then, not only above *Jews*, above *Heathens*, above *Mahometans*, above *Papists*, but above even *all Christians* in the World besides, are the Members of this pure and apostolical Church, so *sound* in her *Doctrine*, so *pure* in her *Worship*, so *primitive* in her *Government*, and oh were her *Discipline* but once restor'd! so *perfect* in all Things! And consequently what Obligations must lye upon us, to outdo all others in the Purity and Primitiveness of our Conversations and Lives! If we are now in so especial a manner the chosen and peculiar People of God; let us not behave as his ancient peculiar People did, who were therefore cast off and rejected by him; but let us consider that the Faith, the Religion, the Obligations and the Duty of the whole World is laid upon us; and that God expects of us that we should make up to him for all the Ignorances, Errors, Sins, Schisms, Heresies, and Irreligion with which the rest of the World abound.

And if thus we behave, we shall be as well accepted and as highly favoured of God, as if the Gospel had been preached unto us by the Mouth of the Blessed Jesus himself:

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The Centurion's Servant, we find, was healed as well by the Deputation of *a Word*, by the Ministry of *an Angel*, as if our Lord had gone and laid his own Hands on him. And *Cornelius* and the rest of the Gentile World that were converted to the Faith by the Preaching of the Apostles, believed as firmly, and were saved as effectually, as if with *St. Paul* they had been called from Heaven. The Ministers he has assigned in a perpetual Succession to the End of the World, he has appointed to act by his Authority and in his Name: And by those he comes and is present with *you*, as much as he was with the Servant in my Text. Have therefore but a firm Hope, and a stedfast Faith, and you need not doubt but you will be well received.

But your *Faith* you must be sure to keep from wavering: For otherwise you will be rejected as were formerly the *Jews*, purely for Want of a necessary Belief. *The Branches*, (saith *St. Paul*, in the Person of a Gentile) *The Branches were broken off, that I might be grafted in. Well; because of Unbelief they were broken off, and thou standest by Faith. Be not high-minded, but fear, Rom. xi. 19, 20.*

It

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It was the *Faith* of the Centurion that obtained for his Servant the Blessing of my Text. The *Jews* indeed (whom he desired to intercede for him with our Lord, as presuming himself not worthy enough to approach him in Person) talked long to him, in their usual Strain, of his Works. They set forth his Merits, and magnified his Deeds; and represented him (in a Character that they thought must certainly prevail) as a Benefactor to their Nation. *When they came to Jesus they besought him instantly, saying, that he was worthy for whom he should do this: For he loveth our Nation, and hath built us a Synagogue,* Luke vii. 4, 5. But the Centurion had more humble Thoughts of himself: He pleaded no Works or Merits of his own; but placed all his Confidence in the Goodness and Power of the merciful Jesus. *For when Jesus was now not far from his House, the Centurion sent Friends to him, saying unto him, Lord, trouble not thyself: For I am not worthy that thou shouldst enter under my Roof: Wherefore neither thought I myself worthy to come unto thee: But speak to a Word only, and my Servant shall be healed,* ver. 6, 7. It was this *Faith*, it ap-

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pears

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appears (*a Faith*, though so humble, yet at the same Time so great, that our Lord himself witnesses all *Israel* could not equal it) which prevailed with Jesus. *For as he believed, so was it done unto him.*

In like Manner, if we expect any Healing to our Souls, any Share in the Blessings of Christ; it must be through *Faith*, through a Reliance on his Merits, Favour and Grace, who regards Mankind, not for any Merits or Works of their own, but as they confide and trust in his. And it is such Faith that makes us properly the *Children of Abraham*, whose Children if we are, we have then an equal Right with the *Jews* to the Blessings of Jesus. Nay the *Jews* themselves have no Right in *Abraham*, except they have also *the Faith of Abraham*. It is not their being circumcised, as he was, that makes them his Sons; but it is the having such Trust and Confidence in the Promises of God, as he had before he was circumcised: So *St. Paul*, I am sure, argues at large—*We say that Faith was reckoned to Abraham for Righteousness. How was it then reckoned? When he was in Circumcision or in Uncircumcision? Not in Circumcision, but in Uncircumcision. And he received the Sign of*

Circum-

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Circumcision, a Seal of the Righteousness of ^{S E R M}
the Faith which he had, being yet uncircum- ^{XIV.}
cised; that he might be the Father of all them
that believe, though they be not circumcised;
that Righteousness might be imputed to them
also: And the Father of Circumcision to them
who are not of the Circumcision only, but also
walk in the Steps of that Faith of our Father
Abraham, which he had, being yet uncircum-
cised. For the Promise that he should be the
Heir of the World, was not to Abraham or to his
Seed through the Law, but through the Right-
eousness of Faith, Rom. iv. 9—13. There-
fore it is of Faith, that it might be by Grace;
to the End the Promise might be sure to all the
Seed, not to that only which is of the Law,
but to that also which is of the Faith of Abra-
ham, who is the Father of us all, ver. 16.

Not that our Faith, or Confidence and
Trust in what Christ has done and suffered
for us, is to compensate and make amends
for our doing nothing. Far from that; we
are to outdo the Jews, we are to outdo the
strictest Sects amongst them, or else we do
nothing that will forward our Salvation. So
our Saviour plainly tells us: *I say unto you*
(saith he) except your Righteousness exceed the

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Righteousness of the Scribes and Pharisees, ye shall in no Case enter into the Kingdom of

Heaven, Matt. v. 20. Though therefore you are not to boast of your Works, nor to confide in, or depend on them, yet must you be as zealous as, more zealous indeed than, the rigidest Jews, than even the Zealots themselves to perform and exert them. Love your Nation, and, if you are able, build them a Synagogue: Or if you have one that is built to your Hands; beautify and repair it. Let God's House be as decent as your own; and be in it as duly as the Doors are open: But still remember to cry out with the Centurion, Lord, I am not worthy that thou shouldst come under my Roof. —

Nor content yourselves with the Worship of God alone (and indeed if you worship him as you ought to do, you will not be so content) you will be diligent also in the Performance of all Duties to your Neighbours and yourselves. Though you will not, with the Pharisee, boast and vaunt to God of your Deeds; yet you will perform as great as he did. You will not be Extortioners, Unjust or Adulterers, Luke xviii. 11, 12. You will fast in due Seasons; twice a Week,
if

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if you please, give *Tithes* you ought to do, ^{SERM.}
and of *all* you possess; of *Mint and Anise* ^{XIV.}
and *Cummin*, small as well as great, and
that without *Modus*, *Fraud* or *Covin*. All
these ye may do, and ought to do, as well
as *the weightier Matters of the Law*, *Judg-*
ment, *Mercy and Faith*, Matt. xiii. 23.

But still, when all is done, you are not
to depend on, or value yourselves for, the
Performance of all. *When you have done*
all these Things that are commanded you,
Christ himself instructs you to say, *We are*
unprofitable Servants, we have done that which
was our Duty to do, Luke xvii. 10. For the
Acceptance of what is done, you must still
have Recourse to the *Merits* of Christ, from
thence expect your *Imperfections* to be made
up, your *Wants* to be supplied, your *Omis-*
sions over-looked, and your *Sins* forgiven.
For in the best of your *Works* all these will
meet: And therefore all your *Confidence*
and *Hope* must be placed in the *Mediation*
and *Intercession* of Christ, and of his *Accep-*
tance of your sincere *Endeavours*, and *Pre-*
sentment of them in *Union* with his own
all-sufficient *Sacrifice* and *Merits* to his *Fa-*
ther. And unless your *Deeds* are thus ac-

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complicated with Faith, and your Faith with good Works, it would have been better for you to have been Heathens still; since if either be wanting, the other is in vain. Christ, though his Name and his Will be revealed to you, and though his Name be called upon by you, will never come under *your* Roof *here*; nor receive you to *his own* Habitation hereafter.



SERMON XV.

All Men to die.

HEB. ix. 27.

— *It is appointed unto Men once to die,*—

THESE Words are very few, but very SERM.
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full; very concise but very intelligible.

They stand in no Need of being opened by taking a View of the Context, but are as plain of themselves as I could propose to make them, by the largest Paraphrase or Exposition. Without detaining you therefore with any Introduction, I shall immediately proceed to set them home upon your Minds, by enlarging upon the three following Particulars.

I. FIRST, That *it is appointed unto all Men to die.*

II. SECONDLY, That *it is appointed unto them to die but once.* And,

III. THIRDLY, That *That Once* is at a Time undetermined.

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I. Upon the first of these Heads, which is concerning the *Certainty* of Death, you have no Need that I should explain to you what I mean by *Death*. Ye all of you know, as well as I can tell you, that it is a Separation of Soul and Body; of which the natural Consequence is this, That whilst the Body is laid to molder in the Earth, and to turn to Dust from whence it was formed, the Soul returns (as the Wiseman speaks) *to God who gave it*, Eccles. xii. 7. *i. e.* It lives no more in the present World, but enters upon a new and unknown State prepared for it by God, till it shall be again united to it's old Companion at the Resurrection of the Dead, when both together must appear at the Judgment Seat of Christ, there to be justified or else condemned, and in Consequence of either one or the other, then to be received into everlasting Bliss, or sent away into eternal Misery. This is a Description of the State of Death, even till Death shall be no more. But I don't propose to consider it in so large a Sense as I have here explained it: But only to say what is requisite in relation to Death as it implies a Separation of Soul and Body, or a ceasing to live in the World

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we are in : Which the Method I proposed ^{S E R M.}
leads me in the first Place to shew to be the ^{XV.}
common Fate of Men. *It is appointed unto*
Men, saith the Text, once to die. The
Word in the Original is very significant and
expresive : *Ἀπομένει* : It remains, it is re-
served, and as it were laid up for them : It
is a general Law from which none can be
exempted, except those that shall be found
alive at Christ's second Coming. They in-
deed, St. Paul tells us, shall not die : The
Time will not allow either that the Body
shall corrupt, or that the Soul shall leave it :
They will be summoned in an Instant to ap-
pear before their Judge, who will not then
defer his solemn Proceedings, till the Quick
shall have Time to pass through the ordinary
Forms of Mortality. However even *these*
the Apostle assures us, must undergo a very
great sudden Change, which shall be equal
to Death, and instantaneously put them into
the same State and Condition with those that
have been dead and then rise again. For
behold, (saith he) I shew you a Mystery, we
shall not all sleep, but we shall all be changed,
in a Moment, in the Twinkling of an Eye, at
the last Trump, (for the Trumpet shall sound)
and the Dead shall be raised incorruptible, and
we,

SERM. we, *i. e.* the Living, *shall be changed*, 1 Cor.
 XV. *xv. 51, 52.*

The History of the Old Testament indeed informs us of two that were never yet subject to the Laws of Mortality, *viz. Enoch and Elijab*: the former of which was *taken by God*, or, as the Apostle explains it, *by Faith was translated that he should not see Death*, Gen. v. 24. Heb. xi. 5. and the other also *went up alive by a Whirlwind into Heaven*, 2 Kings ii. 11. But now what, if even these are still to submit to the general Fate of all Mankind? What, if they are only removed for a Time, and so reserved to a further Ministration, when they shall again appear in this lower World, and die at last like all Mankind? I assure you this is what many of the most ancient Fathers believed, who interpret that Passage in the 11th Chapter of the *Revelation* of St. *John*, ver. 3, &c. concerning the two Witnesses that shall bear their Testimony against Antichrist, but who at last shall be overcome and killed by him, of those two Prophets we are now speaking of, *Enoch* and *Elias*. And indeed this Notion has so much Shew of Scripture on it's Side, that it should not too rashly be pronounced * a Fable. Part of the Character

* See *Mede* p. 99.

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by which these Witnesses are described is, *that they have Power to destroy their Enemies by Fire, and to shut Heaven that it rain not in the Days of their Prophecy*, Rev. xi. 5, 6. which exactly agrees with the Character of *Elijah*, who *shut up the Heavens from raining* in the Days of *Abab*, *three Years and six Months*, 1 Kings xvii. 1. compared with *Luke* iv. 25. and *James* v. 17. (the very Period of Time which these Witnesses are to prophesy;) and twice brought down *Fire* to destroy the Captains and their Fifties whom *Abaziah* King of *Israel* sent to apprehend him, 2 Kings i. 10, 12. And further that *Elijah* is to usher in our Saviour's Coming to Judgment is what the Holy Scriptures seem plainly to assert; particularly that famous Prophecy in *Malachi*, with which the whole Old Testament concludes; where speaking of that *Day which shall burn like an Oven, and wherein all that do wickedly shall be burnt like Stubble*; God promises to send *Elijah the Prophet*, (or, as the *Septuagint* reads it, *Elijah the Tishbite*) *before the Coming of that great and dreadful Day of the Lord*, Mal. iv. 1, 5. Now if the Day here described be not interpreted of the *Day of Judgment*; there is hardly any Description of that Day in the
Old

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Old Testament but what may be evaded. But if it be; it is plain that the *second* Coming of our Lord is here intended, and consequently that *Elijah the Prophet*, or *Elijah the Tishbite* is to make his Appearance before him.

If it be objected to what I advance that our Saviour expressly affirms that *Elias is come already*, Matt. xvii. 12. and plainly points out that *John the Baptist* was He; it may be answered, that what our Saviour says of *John the Baptist*, may mean no more than what the Angel *Gabriel* told his Father *Zacharias*; viz. *that he should go before the Lord in the SPIRIT and POWER of Elias*, Luke i. 17. However that *Elias* should also come before the second Appearance of our Saviour, may be inferred from our Saviour's own Words just before. *He said unto them, Elias truly SHALL first come and restore all Things*, Matt. xvii. 11. Which Words being seemingly spoken of a *future* Coming, and not of one that was past, can't be certainly applied to *John the Baptist*, who was both already come, and, when our Saviour spake, dead and gone. Nor does the *Restoring of all Things*, which our Saviour attributes to the Ministry of *Elijah*, seem to be fully

fully and finally verified in the Ministry of *John*, who, we can't find to have done so much as those Words seem to imply. Nor indeed was that the Time for doing it. For the *Restoring of all Things* is what St. *Peter* attributes not to the *first*, but to the *second* Coming of Christ, *whom the Heavens* (saith he) *must receive until the Times of the Restitution of all Things*, Acts iii. 21. If then the *Times of the Restitution of all Things* be not till the second Coming of Christ, it is plain that the Baptist could not *restore all Things* at his first Coming. And if the Master come not to restore all Things till then; we may assure ourselves his Harbinger, who is to prepare his Way for restoring all Things, is not to be looked for or expected before.

These Testimonies and Arguments make it probable that *Elijah the Tishbite*, who went up to Heaven by a Whirlwind, is again to make his Appearance upon Earth. And if so; it is not improbable but that his Business may be to prepare the Way for our Blessed Saviour in the Destruction of Antichrist, and consequently, as the Character seems to intimate, that he may be one of the two Witnesses which are to bear their Testimony in Behalf of Jesus, and at last by the

Oppression

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Oppression and Tyranny of the Beast, to lay down their Lives in Confirmation of it's Truth, and to have their dead Bodies exposed three Days and an half in the Streets of *Jerusalem*. And if *Elijah* be one of these Witnesses, why may not *Enoch* be the other? He was translated from the Earth much the same Way, and therefore may probably be reserved for the same Commission and Office. And if this be true; the Apostle's Assertion will then be universal: *viz.* that it is appointed unto *all* Men to die, or at least to undergo such a Transmutation or Change as shall be equivalent to Death. But if it be not true; it will still be a general Assertion, from which but two Exceptions have been known since the Creation of the World; and from which we are assured there will be no more till the Day of Judgment.

With the utmost Truth therefore might the Apostle say, as it is here expressed, *It is appointed unto Men once to die.* So that I need not detain you to prove what I believe there is no Body that denies. We see with our Eyes, and are convinced by the Experience of every Day, that one Generation succeeds another, and that the longest Livers submit at last to the fatal Stroke.

It

It will be a more proper Enquiry and a more useful one to us, to look into the Reasons of this common Fatality, and to examine how Men came first to be left in this Condition. Though indeed were we only to take a View of our Composition, it would not seem to need an Enquiry, how a Body that was originally taken out of the Dust, should dissolve in Time into Dust again. For how could it be expected that a Body compounded of Flesh and Blood, should always continue in Youth and Vigor, without being subject to Change and Decay? But yet we learn from the History of our Creation, that as frail and brittle as these Bodies are now, they were once designed to last for ever: and that, if Man had not by his own most voluntary Transgression broken the Condition, on which Immortality was promised him; an external Remedy was provided for his Support, whereby all that concerned his natural Frame should have been preserved, if perfect, or re-established, if impaired.

In the midst of the Garden where *Adam* was placed, there was planted, we know, a *Tree of Life*: Of this Tree amongst the rest, *Adam* was allowed and indulged to eat, so long as he abstained from another Tree that

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that grew just by it, *the Tree of Knowledge*.
 Now both the Name and the History of the
Tree of Life intimate that it was either a
 Sacrament or Sign, or else a natural Means,
 of Immortality: And consequently that who-
 ever should have eat of this Tree, would,
 either by the natural Virtue of the Tree
 continually repairing the Decays of Nature,
 or else by the Power of God accompanying
 it, have lived for ever.

But whatever was the *Virtue* of the Tree
 of Life, or by whatever *Means* Man would
 have been kept or preserv'd immortal; it
 is plain that immortal he would have been,
 provided he had obeyed the Commands of
 his Maker. This is evident from the very
 Command itself that was laid upon him:
 God threatens that *if he eat of the Tree of
 the Knowledge of Good and Evil, he should
 surely die*, Gen. ii. 17. From whence we
 may infer that so long as he forbore to eat
 of it he should have lived. For if the same
 Fate was to have attended him whether he
 eat, or eat not, *i. e.* if he must necessarily
 have died, whether he obeyed God's Com-
 mand or disobeyed it; how can we account
 for God's threatening his Disobedience with
 Death, which, according to the Supposition,

is

is no more than he must have undergone, had he been ever so obedient? God's threatening Death therefore as a Punishment, is a plain Argument that had not Man committed the Transgression, he would not have incurred Death, which was the Penalty. This is further evident from the Sentence that was passed upon Man for his Transgression: *Dust thou art, and to Dust shalt thou return*, Gen. iii. 19. A perfect Demonstration that the Reason of Man's returning to Dust, was because he had transgressed the Will of his Maker. That Man therefore was left in a mortal State was owing to his Sins: And if so, then it plainly follows that he was designed originally to have been immortal, as the Wiseman expressly affirms. *God made Man to be immortal, and made him to be an Image of his own Eternity. Nevertheless through Envy of the Devil Death came into the World, and they that do hold of his Side, do find it*, Wisd. ii. 23, 24.

And thus by the Transgression of our common Parent the Sentence of Death has passed on all his Posterity: *By one Man, (saith the Apostle) Sin entered into the World, and Death by Sin, and so Death passed upon all, for that all have sinned*, Rom. v. 12.

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i. e. All Mankind have fallen into an irrecoverable State of Death by *Adam's* Lapse, in whom they all committed the Transgression. That the Case is thus; *viz.* that we are all left mortal by *Adam's* Transgression, the Apostle proves by *the reigning of Death from Adam to Moses*; ver. 14. which is a plain Evidence that they who lived between *Adam* and *Moses* suffered Death for *Adam's* Fault. For though it was true that during all that Time Sin was in the World; yet Death could not be the Wages of those Sins which Men then committed; because from *Adam* to *Moses* there was no Law that fixed Death as a Penalty to Sin: *And Sin* (saith the Apostle) *is not imputed where there is no Law*, ver. 13. Since then Death reigned from *Adam* to *Moses*, even over them that had not sinned after the Similitude of *Adam's* Transgression, i. e. against any Law which threatned Death as a Penalty; it is plain that Men's Dying before the Law of *Moses*, was purely the Consequence of *Adam's* Sin. And consequently that we, had we no Law imposed upon us under the Penalty of Death, must notwithstanding be subject to Death, as the Offspring of him who had forfeited Immortality. So far therefore may we chime in with *Esdras*, as to join with him
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in that Part of his Exclamation, where he ^{SERM.} cries out — *O Adam, what hast thou done?* ^{XV.}
For though it was thou that didst sin, yet thou art not fallen alone, but we all that come of thee, 2 Esdr. vii. 48.

As then Experience wofully teaches us that Death is the inevitable Fate of Men; so Revelation further instructs us that it is a Fate we are subjected to by the first Man's Sin. And yet such is the Perverseness and Obstinacy of Man, that he is ready to fly in the Face of his Maker, and to upbraid him with laying a Hardship upon his Creatures, in punishing all for the Transgression of one. An Instance by the Way, that not only the Penalty, but the Sin, of our first Parent is spread over all his Posterity; since it is an Argument of a rebellious Spirit in Man, to dare to arraign the Justice of his Maker. But however a Canker must have a Cure, whatever was the Cause that bred it at first. I shall therefore beg leave to lay open to you a little the Proceedings of God in relation to this Point, and to shew from Arguments, which I believe none will deny, that they are entirely consistent not only with his Justice, but with his Wisdom and Goodness.

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I have hinted already that Man was not immortal *by Nature*; but would have been rendered so, if he had persisted in Innocence, by gradual Steps and a super-natural Grace. A *Tree of Life* was provided in the Garden, which should have been a Preservative and Remedy against every Disease; and which, if he had continued to eat of it for a certain Time appointed by God, would have qualified him at last for a blessed Immortality. But now the Use of this Tree was only indulged him, as I have already hinted, upon certain Terms: *viz.* Upon Condition of his abstaining from another Tree that stood just by it, the Tree of Knowledge of Good and Evil. If therefore *Adam* was so careless and negligent as to break the Conditions; where is the Injustice if God take the Forfeiture? What he gives of his meer Grace and Bounty, he surely may give upon what Terms he pleases. And since such was the Nature of the Grant to *Adam* of the Tree of Life; God is not to be arraigned for secluding him the Use of it; but *Adam* only is to be blamed for not submitting to the Terms; who though created for Life, every one must allow to have been justly subjected to the Laws of Mortality; that being the necessary Consequence of his

his forfeiting the Tree of Life, which was ^{S E R M.}
his only Remedy and Preservative against ^{XV.}
Death: And without which Remedy, or some
other in its Room, a Body originally compos-
ed of Dust, will naturally resolve into Dust
again. So that there was no Hardship upon
Adam in being made subject to Death, ex-
cept what he brought and entailed upon him-
self, by forfeiting a Remedy which God had
provided him.

But then, will some say, why must *we*,
the distant Offspring of our first Progenitor,
be excluded the Means of Life and Immor-
tality, because another was so careless as to
forfeit them? But let me answer this by
another Question: Was the Grant of Paradise
made to *Adam* alone, or was it promised to
all Men as they should come in time to be
born? The Answer of this Question will solve
the other: For if the Grant or Promise of
the Tree of Life was made to none but our
first Father; then none of us have lost any
thing by his Fall, to which we could have
claimed a natural Right. I am of the Opinion,
I own, that had not *Adam* forfeited his Right
to the Tree of Life, we also, in our Turns,
should have had the Benefit and Advantage
of it. But however by his Forfeiture we have

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lost nothing that we could claim : The Promise was made to him and not to us ; and nothing was taken from us, but from him. So that though *in Adam we all die* ; i. e. though by his Forfeiture of Paradise all his Posterity are left subject to Death ; yet there is nothing in this that is more than natural, nor more than what we must all of us have been subject to, even though *Adam* had not transgressed, provided he had never been put into Paradise. For had *Adam* been left in the State he was made in, the Case with us in relation to the Laws of Mortality, would have been the same as it is now. We should not indeed then have contracted any Guilt from his Sin or Transgression : But still we should all have been as liable to Death. For his Trespass or Fall only returned him to his original State ; left him mortal as he was created at first ; and consequently, in relation to a temporal Death, we suffer no more than we should have done, though he had never had an Opportunity to fall. He was mortal by Nature as being so created : And, in relation to this World, he was no more than mortal after he had forfeited the Means of Life. So that the Circumstances of his Posterity, in regard of Mortality, are no worse for their being

being descended from *Adam* fallen, then they would have been, had they descended from him in his original State. Children must necessarily follow the Condition of their Parents: And consequently *Adam*, being mortal by Nature, would necessarily have begotten a mortal Posterity. And therefore, properly speaking, we do not become mortal by means of *Adam's* Transgression; but have only lost an Opportunity of becoming immortal, by his not complying with the Conditions imposed upon him. Consequently in reference to our temporal State we cannot be said to suffer for another Man's Sin; any further than by his Mismanagement we lost an Advantage, which he had once an Opportunity to gain for us. But what Injustice can Man here complain of? Suppose a Prince should promise to one of his Subjects, and his Heirs after him for ever, certain Privileges and Immunities upon certain Terms and Conditions which the Subject notwithstanding should be careless to observe; could the Prince be accused of any Injustice for not making good to his Subject and his Heirs the promised Immunities? Or could the Heirs of such a Subject in any wise complain of any Hardship imposed upon them by their Sovereign or Prince? They are still

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in as good a State and Condition, as their Ancestor was before better Terms were offered him: And it was purely his Fault, and not the Sovereign's, that these better Terms were not secured. This Case is exactly parallel with the other; and very plainly shews the Perverseness of Man, who is so ready to think *that* Injustice in God, which yet we allow to be equitable in his Creatures.

But farther; after the Disobedience and Fall of Man, an immortal State was rendered naturally impossible: Man could not have lived, or been preserved for ever, without a constant Series of Miracles to secure him. Upon the Entrance of Sin his Passions were let loose, and his whole Nature corrupted: Of which the necessary Consequence must be, that unruly Passions and a corrupt Nature, must be propagated with his Posterity. That it is so in fact we need not prove: We have more Experience of the Truth of it, than we could wish. The dismal Tragedies that we every Day hear of, in one sort or another, of one's being murdered and another killed, some by their own Hands and some by others, is too sufficient a Proof of violent Passions and an ungovernable Temper. And that all these are the Effects of the first Man's Sin is also too

too evident from the unhappy Instance of his eldest Son, who proved a Murderer as soon as a second was born for him to kill. Now under these Circumstances, it was impossible, I say, that Man should be immortal, unless secured by continual Miracles. It is true a Remedy was provided for his Support against natural Decays: But it could not be expected that this should preserve him from external Violence; or that even *Adam* himself, whilst he enjoyed the Use of it, should prove invulnerable by a Bullet or a Sword. Although therefore it be true that in this State of Innocence the Tree of Life would have preserved Men immortal, when they would offer no Injury either to themselves or to one another; yet we have no reason to find fault with God, that we are left for our Sins in a mortal State; since it is naturally impossible but that Sin and Death should go Hand in Hand, and that Quarrels with others, and a Mismanagement of ourselves, either by Excess or Gluttony, Intemperance or Debauchery, must sooner or later dissolve our Constitution.

And as thus the *Justice*, so even the *Wisdom* and *Goodness* of God may strictly be justified in his Dealings with Man. To whom it is an Act of *Grace* and *Favour*, as things stand

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stand now, that his Life proves short and but of small Continuance. As short as it is, good Men often think it too long : And indeed one would imagine the Troubles and Disappointments, which now generally attend it, should give most Men enough of it. Crosses and Misfortunes, Injuries and Oppressions, loathsome Diseases and racking Pains, must often recommend Dissolution or Death, as a desirable End, because the only one to all our Grievs : Which, short as they are, we are apt to think too heavy and too long ; what then would they be, were they to last for ever ? So that considering our present Condition, it is not desirable, it is not for our Good, that this Life should be immortal. And therefore we should be so far from arraigning the Justice of God, that we should thankfully adore his Goodness and Mercy, in providing so happy a Period to our Misery, by *appointing unto Men once to die.*

And thus I have gone through the first Head of my Discourse, or the first Particular contained in my Text, *viz.* that *it is appointed* universally to all *Men once to die*, or at least to undergo some equivalent Change. I should now enter upon the second Head to shew that it is appointed unto us to die *but once.*

once. But as this is a Subject which deserves ^{S E R M.}
a larger and more particular Consideration ^{XV.}
than I can presume your Patience will allow
me at present, I shall reserve it for the Sub-
ject of my next Discourse, and conclude my
present one with a few practical Inferences
from what has been said.

From whence in the first Place we may
learn, in the properest and most literal Sense,
the *mortal* Effect and Consequence of *Sin* :
Sin that had before thrown the Angels from
Heaven, and chained them up in eternal Dark-
ness ; now again banishes *Adam* from Para-
dise, and deprives him and his Posterity of a
glorious Immortality. To *Sin* it is owing that
“ all that descend from him, (as a very pious
“ Author speaks,) enter the World with weep-
“ ing Eyes and go out of it again with sigh-
“ ing Hearts. *Sin* is the Cause that we be-
“ gin our Race in such contemptible Weak-
“ ness, and continue it on in such a Progress
“ of Dangers : That if we escape the Mis-
“ chances of a Child, we pass on to the rash
“ Adventures of Youth : And that if we
“ outlive those sudden Sallies and Storms,
“ we fall into more malicious Calamities :
“ Our own superfluous Cares deliberately
“ consume us, and the Crosses we meet with
“ wear

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“ wear out our Lives : Or at most, should
 “ we by some strange Success overcome all
 “ these, and still bear up our prosperous
 “ Head ; we are sure at last *Old Age* will
 “ find us, and bow the strongest down to
 “ the Grave.” This is the State we are re-
 duced to by Sin, a State which all of us la-
 ment and bewail, and which therefore should
 beget in us an utter Aversion and Abhorrence
 to the Cause. It is true indeed the greatest
 Abstinence from actual Sin, cannot now de-
 liver us from the Curse entailed upon us by
 our original Corruption. The most heroick
 Virtue cannot rescue or defend us from the
 Jaws of Death : But the best of us all must
 sooner or later become his Prey. But yet a
 Life of Holiness and Integrity will still con-
 duce to prolong our Lives ; and sweeten them
 too and make them happy : And surely this
 is worth our while ; since this is to make the
 best of a Condition which we cannot avoid.
 Death is what we must still submit to ; but
 by thus well managing the Life that is al-
 lowed us ; even Death itself will be disarmed
 of its *Sting*, and then we shall find there is
 nothing terrible or frightful in it. *For the*
Sting of Death (saith the Apostle) *is Sin :*
 It is this that terrifies us with the Thoughts
 of

of what is to come *after* Death ; and therefore this being once removed, Death will then be nothing more, than the putting off our Bodies for a while, in order to reassume them again with all the Advantages of a blessed Immortality.

In the second Place from what has already been said concerning the *Certainty* of Death, the Obligation that lies on us to keep it always within our View ; *i. e.* not to extend our Prospect or Hopes beyond the Bounds which that allows. For how absurd is it for a Man that knows he must die, to place his Felicity or Happiness here, in a World which we see is not our Home, and where we have no abiding City ? How fond again to make Riches and Wealth our principal Aim, which must so very soon be left behind, and a Coffin and a Shroud become our utmost Possessions ? How presuming to trust to Grandeur and State, for those who must shortly be crumbled to Dust, and no Difference seen between a King and a Beggar ? How vain to pride one's self in Beauty and Shape, when we reflect that the most amiable Face, and the most graceful Form shall so soon be turned into Rottenness and Corruption, removed from our Sight, as Spectacles no longer fit to be seen,

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seen, but delivered up even by those that admired them, to all the Dishonours, Loathsomeness and Indignities which Death can entail? Lastly, how empty and shortlived a Pleasure must be that of indulging our sensual Delights; when the Bodies, we pamper, must themselves in few Days, be the Food of Worms, and our Mouths and Bellies take in nothing but Dust? These Reflections should teach a Soul, who knows how transitory all the Pleasures of this World are, to seek after Enjoyments that are more durable and lasting: After Delights that may survive a fading and perishing Corps, and such as may continue when it's divested and stripped of its Flesh and Blood; and not to fix its Hopes and Views on things, which, it is uncertain whether they shall last or continue at all; and which it is most certain will soon have an end.

But thirdly, from what has been said to vindicate the *Justice* and *Goodness* of God in appointing Mortality as the Consequence of Sin; we must beware how we repine, or quarrel with him for subjecting us to it. We see it was entirely our first Father's Negligence and Fault; since if he had not proved disobedient to God, he had left us in Possession
of

of the Means of Life. And even as it is, for what we know, Death may not be more our Punishment, than it is our Cure. For it is not unlikely that the Tree of Knowledge of Good and Evil (which God forbade the Man to touch) communicated the Seeds and Principles of Death, in the same Manner as the other would have done the Principles of Life : And that perhaps to such Degree, that the Poison being derived down from our first Parents to all their Posterity, the Human Nature, with which they received it, could not afterwards be capable of receiving any Benefit from the Tree of Life, till our Bodies should be dissolved and crumbled to Dust in order to discharge the Infection they had received. And what indeed seems to countenance this Thought, is the Assurance that is given us, that after our Bodies have undergone this Change, and have in this Manner, as it were, been duly purged; they shall be raised again and united to our Souls, and be again introduced to the Tree of Life, of which we shall then be allowed to eat and live for ever. For this he has been graciously pleased to reveal to us, that in the midst of the City and Paradise of God, *Rev. xxii. 2.* (which is prepared for the Saints in the World to come) *on either*

Side

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Side of a pleasant River, will be planted again the Tree of Life, which every month shall yield her Fruit : And to every one that overcomes our Saviour promises to give to eat of this happy Tree, Rev. ii. 7. And therefore I may say to you what Uriel the Angel said to Esdras : Unto you (to you yourself) is Paradise opened, the Tree of Life is planted, the Time to come is prepared, Plenteousness is made ready, a City is builded, and Rest is allowed, yea, perfect Goodness and Wisdom. The Root of Evil is sealed up from you. Weakness and the Moth is hid from you, and Corruption is fled into Hell to be forgotten. Sorrows are passed, and in the End is shewed the Treasure of Immortality, 2 Esdr. viii. 52—54. And if it be so; instead of blaming the Providence of God, or arraigning the Rashness of our first Parents, in forfeiting this Tree when they had it in their Power : Let us be thankful to the Divine good Will, and all of us use our Diligence and Care to retrieve it again, when it is now in our own. Though we have lost it in this World, yet still, if we be not negligent to ourselves, we may regain it in the next. And therefore if we fail of it, when the Offer is renewed and made to every Person for himself; we must no longer accuse the Negligence

gence of others, but take the Blame entirely upon ourselves. But let us, I beseech you, prevent all Repinings and Complaints whatever. Let us retrieve *Adam's* Loss, and prevent our own. And then we shall have nothing to fear or dread. The Passage indeed through which we must pass to come at this Tree, is more dark and gloomy now, than it was originally : Now, to reach the Tree of Life, we must first pass the Gates of Death : But good Christians shall have enough to cheer them, so that Death itself should not abate their Courage. For to speak in the Words of the same pious Author, I cited before, " Death is a Passage that was always short ; " and by our Saviour's Cross, it is made a " safe one. By the Practice of his Saints, " it is grown familiar ; and by their happy " Success become desirable. For who would " shun to tread a Path, which all our An- " cestors have gone before us. *Adam*, the " first of Men ; and *Abraham*, the Friend of " God ; *David*, the Man after God's own " Heart, and the blessed *Mary*, Virgin Mo- " ther of our Lord ; all these have paid their " Debt to Nature and subscribed the Law " of universal Mortality. Nay Jesus him- " self, the eternal Son of God, went to his

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“ Glory through the Gates of Death. Why
 “ then should our fond Self-love so blindly
 “ flatter us, as to wish an Exemption from
 “ so general a Decree? Why should we not
 “ rather rejoice at the Sight of it, since as
 “ things stand now it is necessary and desir-
 “ able? Being thus relieved our Bodies shall
 “ tremble no more with the Palsie, nor burn
 “ with the Flames of a scorching Fever :
 “ They shall cry out no more for want of
 “ Sleep, nor roll up and down their uneasy
 “ Beds: But quietly rest in their silent Graves,
 “ till they rise again to immortal Glory :”
 Till they rise to partake, without Control,
 of the Tree of Life, and be permitted to en-
 ter into the Gates of the City : Which God
 of his Mercy grant to us all, for the sake of
 Jesus Christ our Lord, &c.



S E R-

SERMON XVI.

All Men to die.

HEB. ix. 27.

— *It is appointed unto Men once to die,* —

IN my last Discourse I divided these Words SERM. XVI.
into three Particulars : *viz.*

I. FIRST, That it is appointed unto *all Men to die* ;

II. SECONDLY, That it is appointed unto them to die *but once*. And,

III. THIRDLY, That That Once is at a Time *undetermined*.

The first of these Heads I have already gone through; and in the Prosecution of it have shewed that Death, or a Change Equivalent to it, is the inevitable Fate of all Mankind. [That from the Creation to this Day, there have been but two Men in the World who never died, meaning *Enoch* and *Elias*,

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and that it may be inferred from several probable Arguments, that even these are reserved to a further Ministration, when they shall again appear in this lower World, and die at last like other Men.]—— And the *Certainty* of Death being thus confirmed, I next proceeded to enquire into the *Reasons* of this common Fatality, and to examine *how* Men came to be left in this Condition. And upon this Head I shewed that Death is what we were once not designed for, but what we were subjected to by the first Man's Sin. And because a Handle is often taken from hence to arraign the *Justice* and *Goodness* of God, in leaving all Men subject to such a State for the Sin of one; I went on to vindicate the Proceedings of God with relation to this Point, and to shew from Arguments which I hope were convincing, that these Proceedings were intirely consistent, not only with his *Justice*, but with his *Wisdom* and *Goodness*: With his *Justice*, because the State we are reduced to by *Adam's* Sin, is no worse, with Regard to the Laws of Mortality, than what we must all of us have been subject to, even though *Adam* had not transgressed, provided he had never been put into Paradise: With his *Wisdom* and *Goodness*, because after the Fall, an
immor-

immortal State was not only rendered naturally impossible, but also considering our fallen Condition, was no longer desirable. A proper Enlargement upon these several Points, with some practical Inferences from the whole at last, made the Subject of my former Discourse.

In my present one I design to take my other two Heads under Consideration. The former of which leads me to shew that Men are to die *but once*: And this may as certainly be deduced from the Text, as that we are once to die. For unless it is certain that Men can die *but once*, the Text is very impertinent to the Holy Penman's Design and Argument. He was shewing to the *Hebrews* the Excellency of our Saviour's Sacrifice from its Singularity; and to illustrate his Doctrine, draws a Parallel between that and the common Fate of Men. *As (saith he) it is appointed unto Men once to die; so Christ was ONCE offered to bear the Sins of many.* Now if Men could die any more than *once*; it would be very absurd to prove that Christ could be *but once* offered, from an Argument that is no ways suitable to the Case. But since the Holy Penman makes use of this Argument to prove that Christ was *but once* offered; we may as-

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sure ourselves that the Argument is proper and just, and consequently that Men can DIE *but once.*

It is true there have been some few Exceptions from this general Rule: A few Instances have been known of People that have been raised after they have been dead, to live in this World and to die again. Such was the Case of the Children raised by *Elijah* and *Elishah*, 1 Kings xvii. 2 Kings iv. such the Case of the Man that revived by touching *Elishah's* Bones, 2 Kings xiii. 21. and such was the Case of *Lazarus* and others, that were miraculously raised to Life by our Saviour, and his Apostles after him. Those indeed that were raised, and came out of their Graves, after the Resurrection of our blessed Saviour, *Mat. xxvii. 52, 53.* (who was necessarily to rise first, as being *the First-fruits of them that slept,*) 1 Cor. xv. 20. are supposed, upon very plausible Reasons, to have been taken up by our Lord at his Ascension into Heaven, where they shall remain for ever and die no more. But then for the rest which I mentioned before; it is apparent enough that *they* were not raised to an immortal State, but to live again in this mortal Life, and so to die a second time. But now these, I say,

as

as I have hinted already, are only Exceptions from a general Rule; and such Exceptions as were highly necessary to convince the doubting and unbelieving *Jews* of the Divine Authority of those that raised them. But generally speaking, dying *once* is all that is appointed. We shall not return into these Bodies again, in order to lay them down a second time. But whenever our Souls shall be reunited to our Bodies, they will be united in order to part no more.

This is the Doctrine of the second Particular which my Text contains: No Part of which I believe is denied by any that allow of a future Resurrection. I have no need therefore to dwell any longer on the Proof of it: But shall proceed to the

III. THIRD Point I proposed to speak to; *viz.* That as Men are to die *but once*; so *That Once* is to be at a Time *undetermined*. Which particular Head I chuse to enter upon, for the sake of removing a Notion which some People would infer from my Text, concerning the *punctual Time* of their Deaths. For because it is said in this Text that *it is appointed unto Men once to die*, they therefore imagine that the *very Time WHEN* they shall die is appoint-

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ed and decreed. But sure they are two very different things, to appoint a Fate for all Mankind in general to submit to, and to appoint the very Moment of Time when each Individual shall be certainly overtaken by it. If therefore this last Decree does not necessarily follow from the former; (and I think it never can be proved it does;) then neither will it follow, that *because it is appointed unto all Men whatever once to die*; therefore it is also appointed at what Instant every Man shall die in particular. That there is any certain Period of our Lives therefore determined by God; or any Day fixed, *till* which we must certainly live, and *upon* which we must inevitably die, cannot be inferred from the Text before us, nor from any other that I know of in the Bible. There are two Texts indeed urged for this Opinion (but both of them mistaken ones) from the ancient curious Book of *Job*. In the first of which the good Man asks, *Is there not an appointed Time to Man upon Earth, are not his Days also like the Days of an Hireling?* Job vii. 1. In the other he intreats, — *Seeing his Days are determined, the Number of his Months are with thee, thou hast appointed his Bounds that he cannot pass; turn from him that he may rest,*
till

till he shall accomplish, as an Hireling, his ^{SERM.} Day, Job xiv. 5, 6. But now the first of ^{XVI.} these Passages is misinterpreted, because mistranslated: In the Original it runs—*Is there not a WARFARE for Man upon Earth?* Thus it is rendered in the Margin of our Bibles; and thus it agrees best with the remaining Part of the Verse. *Is there not a WARFARE for Man upon Earth? And are not his Days like the Days of an HIRELING?* Plainly intimating nothing more than that our Days are Days of Labour and Trouble. This Text therefore is very insufficient to establish the Notion for which it is produced: Nor can the other, (which at first Sight seems more to favour it) if read with the Verses that go before, be understood in any such particular Sense. *Man that is born of a Woman, is of few Days and full of Trouble. He cometh forth like a Flower and is cut down; he fleeth also as a Shadow, and continueth not: — His Days are determined, the Number of his Months are with thee, thou hast appointed his Bounds that he cannot pass,* Job xiv. 1, 2, 5. This seems to imply, not that the particular Period or End of every Man's Life is determinately and unalterably fixed by God; but only that there is such a Period determined to Human

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Human Life in general, as no Man whatever shall be allowed to pass. His Days are but few and transitory at best; and those loaded with Trouble and Care; and therefore the Holy and Patient *Job* pleads with God, not to add to the Burthen of them, by any extraordinary and additional Sufferings. This seems to be a very natural Sense of the Words; but be the Meaning of them what it will; we should be cautious how we interpret them so, as to clash with other plain Passages of Scripture, as well as daily Experience. And yet this we should do, if from hence we should hastily infer, that the Length of every Man's Life to a Day, is so fixedly and unalterably determined by God; that a Man himself, do what he will, can neither die before such Day, nor yet outlive it.

For 1st as to Scripture, the fifth Commandment, wherein God promises *long Life* to those who honour their Parents, *Deut.* iv. 40. and all those other numerous Texts, *1 Kings* iii. 14. *Psal.* xci. 16. *Psal.* cii. 24. *Prov.* iii. 16. *Prov.* x. 27. in which he promises *Length of Days* to such as are righteous, and threatens to shorten the Lives of the Wicked, are so many Proofs that God has not absolutely and unconditionally determined

how

how long every Man's Life shall last. For ^{S E R M.}
we learn by these Texts that he promises to ^{XVI.}
prolong Mens Lives, or threatens to shorten
them, according as they shall behave or de-
serve at his Hands. But now how can he
make such conditional Promises, or how can
he denounce such conditional Threats, if an
absolute Decree was past before, that every
Man's Life should certainly last just so long
and no longer, whether he kept God's Com-
mandments or not? Again, in the cii. *Psal.*
ver. 24. *David* prays that God would not
take him away in the midst of his Days : And
in *Psal.* lv. 23. he tells us that *bloody and*
deceitful Men shall not live out half their
Days. Now how could one be taken away
in the midst of his Days, or the other be said
not to live out half his Days, if each lived as
long as God had determined? Surely if the
Period of every Man's Life be fixed by God,
none can properly be called *his Days*, but
those alone which God has decreed for him,
i. e. those alone which he actually lives.

But why should I labour to prove by Ar-
guments, what Matter of Fact will every
Day teach us. A Day seldom passes, but
we hear of some Body or other that has lost
his Life in a foolish Quarrel, or has as foolish-
ly

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ly put an End to it himself, by being his own Executioner, either by immediate Violence, or the slower Degrees of Lust and Intemperance, Riot and Excess, which are as sure, if not altogether so speedy, Steps as the former. Now who will dare to affirm, or but imagine, that God has determined such an End to their Lives; if they do but reflect that this is all one, as to affirm or imagine, that he decreed their Sin?

But indeed whatever some Men's Opinions and Sentiments may be; it is plain that their Reflections upon any such Accident, impute their Misfortune to their own Mismanagement. It being common upon these, or the like Occasions, to say that *they have made away with themselves, that they have shortened their Lives, or brought themselves to an untimely End.* All which Expressions plainly imply that it was their own Fault they died so soon, and consequently that their End was not to be imputed to the Divine Decree. Again, Persons of this Opinion, if sick or disordered, will be as desirous of Advice, and as careful and anxious about the Means of Recovery, as those that place their greatest Confidence in external Remedies. So that they stand self-condemned either in Principle or Practice. Since
all

all such Care must be either needless or vain, ^{S E R M.}
upon Supposition that a Man must certainly ^{XVI.}
and inevitably die, when such a particular
Time is come.

From these Considerations it plainly appears that the last of the Passages I took notice of in *Job*, cannot mean that the Length and Duration of every Man's Life, is unalterably fixed and determined by God; but that the Sense I have given of it is more sound and probable, *viz.* that God has fixed and determined the Measure of Human Life in general, in such a Manner, as that no Man whatever shall exceed the Limits which he has set.

What indeed those Limits are we don't find any where expressly declared. However we may conclude that that Period which has put an End to the longest Life we know of, is a Measure that none are allowed to exceed. Now if we look back before the Flood (when Mens Lives were at longest, and indeed much longer than they have ever been since) we shall find that there is no History or Record left of any that lived a thousand Years. *Methuselah* (the oldest Man we read of) lived but nine hundred and sixty nine, *Gen. v. 27.* which makes it probable that the longest
Term

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Term of human Life, after the Sentence of Death was passed, was confined within a thousand Years. This makes it probable again that a Life of a thousand Years compleat, is the Privilege only of immortal Creatures, and that it was the very Period which *Adam* would have lived, if he had not sinned, and after which he would have been translated alive from Paradise to Heaven. What gives this Opinion a plausible Shew, is that the Martyrs, and Confessors, and other Christians, who are promised in the *Revelation* to share in the first Resurrection, are said to reign with Christ on Earth a thousand Years, *Rev. xx. 4—7*. Now most Men allow, that this thousand Years Reign of the Saints with Christ (whatever it signifies) is designed as a Compensation for the Loss of Paradise by *Adam's* Sin. It is described as the Enjoyment of this World's Delights; though such Delights must be understood, as are consistent with, and fit for, a spiritual State. When again these thousand Years are at an End, the Happiness of the Saints is not compleat, nor indeed, comparatively speaking, begun. For after this they are to be translated alive to the Glories of Heaven; *The second Death shall not have any Power over them*, but they shall ascend with their

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Lord to endless Felicities. If then a thousand Years are the most which even the Saints shall live in this World; this may properly be said to be the Term which God has fixed for Human Life.

However, although before the Flood some came pretty near this Term; yet after the Flood we find it was very much reduced. Some think that this was done, when God said to *Noah*, that *his Spirit should not always strive with Man, but that his Days should be a hundred and twenty Years*, Gen. vi. 3. But that the Days of Man were not limited within this Number of Years by that Decree, is evident from the Account we have of the Lives of several of the Patriarchs after the Flood, who we find to have lived, some of them three, some four, and some above five hundred Years. Those Words therefore must certainly be understood, not of the appointed Time of Life, but of the Time that God would still bear with the Wickedness of Man; before he would send the Flood to destroy them. But however it is certain that by Degrees Man's Life grew shorter and shorter, insomuch that even in the Time of *Moses*, if the ninetieth Psalm was composed by him (as the Title of it sets forth) the ordinary Term of Man's Life then,

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was but *threescore Years, and ten*, and seldom reached to *fourscore Years*. A few Exceptions have been sometimes known, some few are known amongst us still. But yet this has been the ordinary Measure of Life ever since, and which is so short in Comparison of what it was before, that David might well and properly say, *Behold, thou hast made my Days as it were a Span long, and mine Age is even as nothing in Comparison of thee, and verily every Man living is altogether Vanity*, Psal. xxxix. 5.

I shall not spend Time scrupulously to enquire into the Reasons of this Change, or to shew why our Lives are now reduced into so narrow a Compass. Perhaps it might be proved that as the State and Condition of the World now is, it would not be consistent with the Happiness of Mankind to have them longer*. But it is sufficient to my Design to observe in general, that as short as they are, they are still long enough for all the good Ends and Purposes of Living. The *principal* End of our being born into this World, is to prepare us for another. This Life is not appointed for itself, but only for a State

* See *Sherlock* on Death. p. 134. &c.

of Trial and Probation, and as a Passage to SER M.
XVI. Eternity. If therefore the Time that we live in this World, is long enough to secure us the next; all sure will allow it to be long enough for a State of Warfare, a Race or a Pilgrimage. If the Life that is here so short, be long enough to prepare ourselves for an eternal one hereafter; most of us, I dare say, after we *are* prepared, shall think it long enough, or rather too long, whilst it keeps us from Heaven.

Let this suffice for the Period of Human Life in general: A thousand Years we see is the utmost Extent, that Man was ever designed to pass in this World below: And the Law of Nature, since the Fall, has gradually reduced us, some few excepted, to a tenth Part of that Term. A single Century or thousand Years, generally speaking, may now be said to take us in all. But how much of a Century a Man shall live, whether more or less, depends much upon the Constitution he brings with him into the World; much also upon his own Virtue, Temperance and Care; little upon any Predetermination of God.

No Man indeed, with the utmost Care he can take, can be sure of any fixed or certain Number of Years. Accidents may befall

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the best, and the strongest Man alive: Nor can the utmost Degree of Temperance and Sobriety repair a Constitution, when it is once regularly decay'd: And this falling to pieces, sometimes by slow Degrees and sometimes by swift ones; it is impossible for any Man so much as to guess, just how long it is he shall live. And this Uncertainty is what many complain of and are impatient under; and what some are so foolish as to endeavour to remove, by consulting Persons as wise as themselves, whether they are destined to a long Life or a short one. But would People consider the Consequences that would follow from a Certainty in this Affair; they would soon see Reason to be thankful to Providence for concealing it from them. For put the Case a Man should know, whether he was to die young, or whether he should live to be old; Let either the one or the other be his Lot; it is certain that his knowing it would be very prejudicial both to himself and the World. For should he know that a few Years would put an End to his Life, and that he should die about twenty or thirty Years old; can we suppose a Man already arrived at the Years of Understanding, and that knew his Days were so soon to have an End, would

interest

interest or concern himself any further with the World, than just to live so long in it?

Would any one under such Expectations as these, apply themselves to the ordinary Callings of Life? Would Husbandry or Trade, would Traffick or Merchandize, would Arts or Languages, be learned by one who knows he must die as soon as he has learned them? And yet of what Use and Benefit to the Community, do the Improvements of young Men in any of these Sciences often prove? And therefore how necessary is it, for the sake of the World, that no Man should know how much or how little Time he may have, to acquire and make Use of them?

Thus then the *Good of Society* requires that a Man should not know how soon he may die. And if we go on to look nearer to himself, we shall find it most eligible for his *own Satisfaction* that he should be ignorant of it. We would most of us perhaps be glad to know, that we had forty or fifty or threescore Years good: But which of us would delight to know we are within a Week, a Month or a Year, of our End? This very likely is the Case of some of us; and yet which of us all would desire to know it? How would it chill and make our Blood run cool? How

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would it overcast all the Pleasures of Life? and put us into the State of a Man that is under the Sentence of Death, and in a continued Dread of the Day of Execution?

But perhaps you will say, were you certain or sure that this was your Lot; you would make the *best* of the Time that is left; pass your few remaining Days in Retirement and Devotion; and since you must so shortly take your Leave of *this* World, make as secure as you can of the other. This is the Method I suppose you would follow; I am sure it is the Method that any good Adviser would recommend to you. But is this a Reason why God should give us Warning of our Deaths? No one sure, will dare to say it. It is true, this is certainly the best Preparation for Death, that such Circumstances will admit: But even the *best* Preparation, when we certainly know that Death is approaching, is more the Effect of Force and Violence, than of free Option or Choice. It is not, at such Times, the Effect of our Faith, but the Result of our Fear. But now we know the Design of Providence is not to force or drive Men to Heaven. And therefore we must not expect that he will set Death in our View to terrify and frighten us. God ex-

pects

pects we should act like reasonable Creatures; and therefore does not think fit to give us Notice of a Change, for which we ought always to be preparing. For this Reason, if the Certainty of another World, and the Uncertainty of our Stay in this, be not enough to turn Men's Thoughts to Seriousness and Religion; He will not try whether the certain Knowledge of the Time, when we shall pass from one into the other, will influence them more. That we *may* die in a Moment, and that thousands *do* so, is Reason enough to engage us always to expect and prepare for it. And if we will venture we must take our Chance, and not, if we miscarry, lay the Blame upon God for not giving us Warning.

And from hence the Transition is very easy to the ill Consequences of the other Case just now supposed, *viz.* of a Man's being certainly assured that he should live to be old. For if the *uncertain Hopes* and *Expectations* of long Life ruin so many Men; what would the *certain Knowledge* of it do? Would not a Man that was apprized that he had still three-score Years to come, have too much Temptation to indulge himself in Sin, upon the Prospect of having so much Time before him, in which he may repent? Add to this, that

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such a Certainty and Assurance of a Man's living long, would destroy one of the most principal and prevailing Motives he could have to Virtue and Religion. For the most sensible and affecting Arguments in this Case are those which in my last I had Occasion to mention, *viz. The Wicked shall not live out half their Days; — and — The Fear of the Lord prolongeth Days, but the Years of the Wicked shall be shortened.* These Promises and Threatnings would have no Effect, should God once suffer Men to know how long they have to live, and at what time they shall certainly die. Add again, That such Certainty, as we are supposing, of a long Life to come, would frustrate and render ineffectual and vain all the Methods and Designs which Providence makes Use of for the reclaiming of Sinners. Plague, Pestilence or Famine, the strongest Judgments he could inflict on Mankind, would have no Influence upon Persons who are beforehand sure of escaping them. Nor would Sicknes or Misfortunes prevail with those who are aware that they shall live to recover and survive them. In a Word, whilst we are uncertain how long or short our Lives may be, we have always a Motive to continual Watchfulness, yet we may be al-

ways

ways in a Readiness for a Change that we ^{SERM.} do not know how soon may happen : But to ^{XVI.} know of a Certainty when we shall die, would be of Use to none of us; *i. e.* of no good Use, but would perhaps increase our Wickedness here, and our Damnation hereafter. May none of us therefore be solicitous and uneasy for a Knowledge which would very probably undo us; but rather let us adore the Goodness of God, for concealing from us what would be the Occasion of so much Harm.

Having thus gone through the several Points I propos'd to speak to from my Text; Let us now see what practical Uses may be made of it.

And the first and leading Subject of my Discourse, which was to prove that we are destined to die *but once*, is a Subject that may very successfully be applied both to *comfort* and *instruct* us. By way of *Comfort*, it administers Consolation against the melancholy Thoughts which are apt to arise from the Consideration of the *Multiplicity* of Deaths and Disasters to which Human Nature is continually expos'd : When we look over a weekly Bill of Mortality, or visit the various Wards of an Hospital, or hear of the diffe-

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rent and dismal Accidents that sometimes befall our Acquaintance or Friends ; We are apt to shrink and shudder at every particular Case, for fear it should be our own. But if we remember the Admonition in my Text, all this Dread will be needless and vain. For of all the different and various Kinds of Deaths we know, we are sure there can be *but one* for any particular Person : Dying is an Act to be done *but once* ; and once *well done* we are happy for ever.

Thus the Text and the Doctrine drawn from it, speaks to us, if attended to, by way of Consolation. But by way of *Instruction* it is still much more weighty and important. For if Death comes *but once*, and that once is for *Eternity* ; of how great Consequence is it to us all, to be well prepared and armed beforehand *that once* to die *well*. Who then would ever live in such Manner, as that Death, when it comes may be said to surprise him ? Who on the contrary would not be always in a Readiness for a Change that may at once, and without Warning, put him into an everlasting and an unalterable State either of Happiness or Misery ?

But secondly, since the Number of Days that we are to pass in this World, is in some Measure

Measure left to our own Management and Care,—then whoever desires a long, an easy, and a happy Life must use the proper Means to attain it. I have already observed that the most careful Means cannot protract any Man's Life longer than its natural Frame and Constitution is contrived to endure. But it will preserve it so long in Vigour and Health; and then, when Nature requires him to pay the Tribute that is due to it, full of Acknowledgment for the Favours he has already received from God, he throws himself into the Arms of his future Mercy, and passes from this short and corruptible Life, to that whose eternal Happiness is the Reward of his Temperance and Sobriety. Whereas the Glutton and the Epicure, the Lustful and the Passionate; the Ambitious, the Covetous, the Haughty and the Proud, at the same time that they are promising themselves thirty or forty or fifty Years to come; are also indulging themselves in those very Excesses and Tempers of Mind, which weaken and destroy the strongest Constitution, and hurry them to the Grave: Which inflame their Blood, or entail Rottenness upon their Bones: Which drive them into Quarrels, or ruin their Estates; and so force them into Measures that sometimes tempt

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SERM. tempt them to put an End to their Lives
 XVI. themselves, and sometimes bring them into
 the Hands of the Executioner. What a
 strange and unaccountable Proceeding is this!
 for Men to sin in hopes of Time to repent,
 and yet withal to commit such Sins, as of
 course will allow them no Time to repent in!
 How much better is the Psalmist's Advice?
 How much surer the Method which he pre-
 scribes? — *What Man is he that lusteth to
 live, and would fain see good Days? Keep thy
 Tongue from Evil, and thy Lips that they speak
 no Guile. Eschew Evil and do good, seek Peace
 and ensue it. The Eyes of the Lord are open
 to the Righteous, and his Ears are open to
 their Prayers. But the Countenance of the
 Lord is against them that do evil to root out
 the Remembrance of them from the Earth.*

But thirdly, is the general Term or Period
 of Life fixed by God? This should teach
 us not to extend our Hopes and Expectations
beyond this Term; not to live as if we were
immortal, or as if we had some hundreds of
 Years before us. For if God has limited our
 Days to a Century, or a single hundred Years
 at most; (and which of us here that is ca-
 pable of reflecting upon what I am saying, can
 propose to himself half that Number of Years

to

to be now remaining?) It would be a Madness for us to flatter ourselves with the Hopes of exceeding that Time, except we could alter the Decrees of Heaven. Nor should we indeed (considering the Years we have lived already) entertain any Hopes of any considerable Number of Years that we have still to pass through. Men are very apt to promise themselves, or hope for a Life of threescore or fourscore Years: But are as apt to forget that should they arrive to those Years at last, twenty, or thirty, or forty, or fifty of them are already past, and that they have only what remains to come. This is a Reflection that every one should make that is once arrived at the Age of thinking: He should observe how Days and Weeks, and Months and Years steal insensibly upon him; should begin to think how little Time he has now to live; and therefore should hastily go about the work, which he ought to have entered upon, at his first setting out. But though this Reflection concerns us all; it more nearly concerns such amongst us, as are growing near, or perhaps have passed, the common and ordinary Age of Man. It would be unpardonable in such, still to depend upon Years to come, when they have already attained to the usual Period of Human

S E R M. Human Life, are in the Borders and Confines
 XVI. and in the very Quarters of Death, and have
 already (as a late excellent Divine expresses
 it *) borrowed some Years from the other
 World.

If these good Uses be made of the Consideration of the Uncertainty and Shortness of Human Life in general ; we shall

In the fourth Place be never troubled or concerned at either the Shortness or Uncertainty of our own in particular. We shall no more complain that our Life is but a Span, though a Span that compasses innumerable Sorrows. On the contrary we shall consider and apply each of these as a Remedy to the other. For does not the very Shortness of our Lives abate it's Miseries? And do not its many Miseries commend its Shortness? “ Lord, we
 “ confess thy Decrees are just, and ourselves
 “ the Cause of all our Miseries : We sacrifice our Youth to Sport and Folly, and
 “ our manly Years to Lust and Pride : We
 “ spend our old Age in Avarice and Craft,
 “ and begin not to live till we are ready to
 “ die. Then we bewail the Shortness of our
 “ Time, when ourselves have prodigally

* *Sherlock on Death.* p. 151.

“ thrown it away. We lead a loose and ^{SERM.}

“ negligent Life, and then complain that ^{XVI.}

“ Death takes us unawares.— Our Days

“ perhaps are too few to grow rich; or to

“ satisfy the Ambition of a haughty Spirit :

“ But to be taught the Love of God, and

“ the meek and humble Life of Jesus, re-

“ quires not so much a Number of Years,

“ as the faithful Endeavours of a pious Mind.

“ Would we bestow on the Improvements

“ of our Souls, the Time we vainly trifle

“ away; our Days would be short enough,

“ not to seem tedious, yet long enough to

“ finish our appointed Task.”

But neither, I say, if the former good Use be made of the *Uncertainty* of Life in general, shall we complain of our Ignorance of the particular Time and Manner of our own particular Deaths, as when and how it is we are to die. We shall rather, (provided we are duly prepared for it) rest satisfied and content with the Thoughts, that come it when, or howsoever it will, it will most assuredly prove our Gain. For [to speak a little more in the lofty Strains of the same pious Soul,] “ If it be-
“ fall us in our Age it will be a Haven of
“ Repose, and ought to be welcome after so
“ long a Voyage. If in our Youth, it will
prevent

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“ prevent a thousand Miscarriages, a thousand
 “ Dangers of ruining our Souls. If by an
 “ ordinary Sicknes, it is the Course of Na-
 “ ture; if by an outward Violence it is not
 “ without the Permission of Heaven. No
 “ Matter how late the Fruit be gathered, if
 “ still it go on in growing better; no Mat-
 “ ter how soon it fall from the Tree, if not
 “ blown down before it is ripe. Therefore,
 “ O most just but secret Providence, who
 “ governeest all things by the Counsel of thy
 “ Will; whose powerful Hand can wound
 “ and heal, lead down to the Grave and
 “ bring back again! Behold to thee we bow
 “ our Heads, and freely submit our dearest
 “ Concerns. Strike, as thou pleassest, our
 “ Health, our Lives; we cannot be safer
 “ than at thy Disposal. Only these few Re-
 “ quests we humbly make, which O may
 “ thy Clemency vouchsafe to hear: Cut us
 “ not off in the midst of our Folly, nor suf-
 “ fer us to expire with our Sins unpardoned:
 “ But make us, Lord, first ready for thy-
 “ self, then take us to thyself in thine own
 “ fit Time.

SER-

SERMON XVII.

That the Soul lives in a State of Separation.

ECCLES. xii. 7.

Then shall the Dust return to the Earth as it was, and the Spirit shall return to God who gave it.

IN the Verses preceding this of my Text, SERM.
XVII. Solomon describes the Infirmities of old Age and the Approaches of Death in all its Degrees, with a great deal of Pomp, and in many beautiful and lofty Figures; and having shewn its several Steps, and the Wastes it gradually makes on our Body, he intimates at last in the Words I have read to you what will be the Consequence when it totally prevails: *Then shall the Dust return to God who gave it.*

The Truth of the first Part of this Assertion, or the Fall of the Dust into Dust again, we have already seen and examined at large: We have traced the Subject
of

of our Dissolution or Death both in its Cause and Effect, from the first Threat and Denunciation of it against *Adam* in Paradise, to the Execution of it upon him and his whole Posterity to the Grave. But this left us in too melancholy a State for Man to acquiesce in, without carrying his Thoughts beyond it. Death, as gloomy a Prospect as it is now, would still be a much more melancholy View, if it put an End to the whole Man at once. For there is nothing we have so much an Aversion to, as a total Annihilation: Nothing our Nature desires more than to continue and exist. It may therefore be an agreeable Prosecution and Relief of the Subject I have begun, if after having contemplated that what is *visible* of us must soon have an End, I go on to prove that there is something *invisible* belonging to us which shall still remain.

For though we firmly believe that hereafter we shall live in our Bodies again; and that they shall not for ever remain in the Grave; yet since we know they must be Prisoners of the Grave for a certain Time; that during that Time they must rot into Dust, and lie there as insensible as Dust can be; it must be *some* Consolation to think that the

the Soul, the mean while, is alive, and though stripped of its Case, can yet live and act without it. And therefore before I come to speak of that *perfect* Triumph over Death and the Grave, which the whole Man expects to obtain, hereafter, when his Body and Soul shall be united again, and to which the Order of these Discourses will lead me; I think it expedient and *necessary* too, to shew first that during this intermediate Space it is but a *partial* Conquest and Victory that Death gains over us: He cannot render it total and compleat; but whilst he seizes and lays hold of our Dust, is forced to leave our Soul untouched and still surviving. And this is so much the more necessary to be done, because not only Atheists who deny any future State at all, but even Men who call themselves Christians, and profess to believe a Resurrection and the World to come, are yet ready to dispute the Soul's Existence or Being in a separate State. The *Socinians*, a Class of Men, whose Name and Opinions have been known too much and too well of late, have so far united and jumped in their Sentiments with Atheists themselves, as to assert—the *Soul to be a material Spirit, generated, growing and falling with the Body*; though they still indeed have so

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much Modesty left as to assert that *Body and Soul still rise again hereafter at the Sound of the Voice of the Archangel and the Trumpet of God.* However, I say, in the Opinion of the Nature and Existence of the Soul, Atheist and Socinian both agree : Both affirm without a Mask, and without a Blush, that the Soul is only the Flame of Life, which is kindled in the Body at its Formation or Birth, and again extinguished when the Body dies : Wiser, it seems, than the wisest of Men, that have lived before, who in the Words of my Text partly supposes, and partly affirms the direct contrary to what our present Sophists advance. He supposes a *Spirit* in every Man distinct from the *Dust*, and affirms that *this Spirit*, when the *Dust shall return to its native Principle, to the Earth as it was*, shall continue to live and exist by itself, it shall then *return to God who gave it.* Now by the *Spirit* here which *Solomon* names in Opposition to the *Dust*, it is plain he means *the thinking part of Man or Soul.* The Doctrine therefore which issues from the Text, and which I design for the Subject of this Discourse, in Opposition to the Notions I have here laid down, branches of itself into these two Particulars : *viz.*

I. FIRST,

I. FIRST, That the Soul is a spiritual Substance distinct from the Body : And

II. SECONDLY, That it continues to live and exist when the Body dies.

I. In the Prosecution of the FIRST of these Heads, which is to prove that the Soul is a spiritual Substance, distinct from the Body, I shall not trouble you with the various Opinions of Philosophers and others concerning the Nature and Powers of the Soul, and in what particular Part of the Body her Throne is placed ; nor shall I needlessly inquire into her Origin or Source, as whether she is derived together with the Body down from the first Man through our Ancestors to us ; or whether she takes Possession of the Body, after she had existed many Ages before in a separate State, or whether lastly she is purposely created and infused at the same Instant into the Body by God *himself* ? These are Questions I shall leave entirely unexamined ; they being such as it is only in the Power of him that made them to solve ; for the Soul must transcend herself to judge of them, for no Circle can comprehend itself, or be compre-

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hended except by a greater. Speculations therefore of meer Curiosity I shall wave and decline. It is enough for us and the Purpose I aim at in this Discourse, if I shew that, come it whence it will, we have a Soul within us, a Soul I mean immaterial and spiritual that subsists of itself, distinct from the Body. And to do this we need not make use of many Arguments, or many Words : It is done to our Hands in a very few, by one who has comprized all that need to be said of it in a short Compass : “ It is a thing (saith he) “ self-evident, that there is something in our “ Composition, that thinks and apprehends, “ and reflects and deliberates ; that determines and doubts, consents and denies ; “ that demurs and resolves, that chooseth and “ rejects ; that receives various Sensations from “ external Objects, and produces voluntary “ Motions in several Parts of the Body. This “ every Man is conscious of ; nor can the “ greatest Sceptick doubt of or deny it. That “ very doubting or denying being Part of the “ thing we would have supposed, and including several of the rest in their Ideas and “ Notions.— And yet that these several Faculties we have mentioned are not inherent “ in the Matter itself of which our Bodies “ are

“ are compounded, is plain, because we then
“ should have as much feeling upon the
“ clipping of a Hair, as upon the pricking
“ of a Nerve : Or rather as Men, *i. e.* as
“ complex Beings, compounded of many vi-
“ tal Parts, we should have no Feeling or
“ Perception at all. For every single Par-
“ ticle of our Bodies would upon this Suppo-
“ sition be a distinct Animal, endued with
“ Self-consciousness and personal Sensation of
“ its own. Consequently, a great Number
“ of such living and thinking Particles unit-
“ ed together, however close that Union
“ may be, could never compose one greater
“ individual Animal, with one single Mind
“ and Understanding ; any more than a
“ Swarm of Bees, or of Men and Women,
“ can be conceived to make up one particu-
“ lar living Creature, compounded and con-
“ stituted of the Aggregate of them all*.
“ If therefore what we call our Soul or
“ thinking Part cannot be the Resolution of
“ that Matter itself, of which our Bodies are
“ compounded ; it must follow that if it re-
“ sults from our Bodies at all it must result
“ from the particular Modification, Disposi-

* Bently's *Boyl's Lect.* Sermon. II. p. 46.

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tion, or Motions of such Mater. * But here again, how stupid must it be to believe that all the natural Powers and acquired Habits of the Mind, that penetrating Understanding and accurate Judgment, that Strength of Memory and Readiness of Wit, that Liberality, and Justice, and Prudence, and Magnanimity, that Charity and Beneficence to Mankind, that ingenuous Fear and awful Love of God, that comprehensive Knowledge of the Histories and Languages of so many Nations, that experienced Insight into the Works and Wonders of Nature, that rich Vein of Poetry and inexhaustible Fountain of Eloquence, those lofty Flights of Thought, and almost intuitive Perception of abstruse Notions, those exalted Discoveries of Mathematical Theorems and Divine Contemplations; how stupid, I say, must it be to conceive that all these admirable Endowments and Capacities of Human Nature, which we sometimes see actually existing in the same Person, can proceed from the blind Shuffling, or casual Clashing of Atoms, or from any Modification of Matter! That a little senseless Flesh and Blood, by whirling round

* *Bentley* *ibid.* p. 57. 58.

the

“ the Channels of the Body should juggle one
“ another into Life and Understanding. We
“ cannot without Indignation go about to
“ refute such an absurd Imagination, such a
“ gross Contradiction to unprejudiced Reason.

That the Spirit or Soul is indeed in its present State exceeding nearly united to the Body, we do not deny ; we see it in Fact, and Reason tells us it is very needful that so it should be : We are placed here to communicate with a material and sensible World ; to partake of its several Pleasures and Pains ; and therefore material and sensible Bodies, Members that are capable of Affections and Sensations from outward things, are necessary to render the Soul of Man an Inhabitant of this Earth : But still that the Soul is in its own Nature spiritual and active, that it is independent, for its Subsistence and Being, on Flesh and Blood, even Reason, we see, and Philosophy alone is enough to discover. But if we think fit to call in the Evidence of holy Writ, the Question is clear and soon determined. And certainly this is the best and safest Judge in the Case : God who made us, best can tell, of what it is and how we are made ; and therefore if we will be decided by what he has been pleased to reveal, we need not

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look far into the sacred Writings before we have our Question answered in full.

The first Scripture that gives us an Account of the Formation of Man, gives us an Account of the different Principles of which he was compounded. *The Lord God formed Man of the Dust of the Ground, and breathed into his Nostrils the Breath of Life, and Man became a living Soul*, Gen. ii. 7. a Text that does not more evidently prove that the Body of Man was made of *Dust*, than that his Soul proceeded from a different Principle, *the Breath of Life*; by this *Breath of Life* we see he is made a *living Soul*, and a *living Soul* from the *Breath of Life*, must surely be a *living Spirit*. Which is enough to make good the First Head of my Discourse, *viz.* that the Soul is a spiritual Substance distinct from the Body, especially when the same Position will still be more confirmed by every Proof I shall bring for the Truth of my

II. SECOND Head, to which I proceed, *viz.* that the Soul continues to live and exist by itself when the Body dies. And this will follow partly from what has already been said of the Spirituality of its Nature. For since it neither depends on the Body nor on any Motion or

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Modifi-

Modification the Body has, there is no Necessity that it should die with the Body, or cease to live when the Body gives over or ceases to breath. God indeed can reduce it to nothing, (as he is supposed to have formed it from nothing) if he please : But him we know too well to imagine, that he would ever exert his Power in destroying the curioufests Piece of all his Workmanship here below. There are too many Strokes of his Likeness in it, to suppose it made to continue only for a few Days. But we need not rest the Point upon Arguments of Reason only, when we have such clear Revelations made to us of it in Holy Scripture. Here we abound in Testimonies and Proofs : Both Old Testament and New concurring in their Evidence. The Old Testament indeed more faintly than the New ; because *Life and Immortality* (of which the intermediate State between Death and the Resurrection is a Part) was reserved for our Lord *to bring to Light through the Gospel*, 2 Tim. i. 10. For this Reason it is that when the Holy Penmen of the Old Testament speak of this State, they speak of it as a State of Silence and Oblivion. *They call it a Land of Darknes, as Darknes itself*, Job x. 21, 22. *A Land of Silence, where all things*

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things are forgotten, a Place where there is no Remembrance of God, where none shall give Thanks to him or declare his Praise, Psal. cxv. 17. lxxxviii. 12. xxx. 9. vi. 5. These must be owned to be frequent Expressions for the State of departed Souls before the Coming of Christ. And from these Texts therefore we have Reason to infer, that either the Fathers of the Old Testament had no clear Notion of the State of the Dead : Or else that the Dead themselves were in a much inferior State than what they were advanced to upon the Death of Christ. The latter of these is the Opinion which I should rather embrace : The Reasons why, I may have a better and closer Call to shew hereafter. Let it suffice at present just to hint that if the Old Testament does not contain as clear Revelations of the State of the Deceased as we have under the New ; there are Reasons to be given why it does not : However that the Soul subsists and lives in some State or other when the Body is dead, my Text itself directly affirms, For this tells us, in Words as plain as Man can endite, that *when the Dust returns to the Earth as it was, the Spirit shall return to God who gave it : i. e. It shall return to be preserved by him that made it, till*

it

it shall again be united to his Body at last, in order to receive its final Doom. S E R M.
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And thus we see even the Old Testament (as dark as it is, with relation to this Land of Darknefs and Death) yet affords us Light enough to discern that our Souls shall live and exist in their separate State. Not that this is all the Proofs we might have from thence : We shall see by and by that further Testimonies are not wanting upon Occasion : But the strongest Arguments, I own, are those we produce from the New Testament, which containing clearer Revelations of our future State in general, we may expect to furnish us with the clearest Testimonies with relation to the particular Point before us.

And here I shall begin with the Relation which three of the Evangelists give us, concerning our Saviour's Transfiguration upon the Mount : Upon which Occasion they all of them tell us, that there appeared *Moses and Elias talking with Jesus*, Mat. xvii. 3. Mark. ix. 4. Luk. ix. 38. Now from the Appearance of *Elias* indeed we can draw no Argument, for he we know was translated as well in Body as Soul, and therefore his Appearance cannot be urged as a Proof that the Soul can subsist separately from the Body : But then
the

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the Appearance of *Moses* is full to the Point :
 { For he, we are very well assured, was dead
 and buried : And yet we see he appears to
Jesus as well as *Elias*. This therefore could
 not be his Body, because that was mouldered
 and crumbled into Dust : It necessarily fol-
 lows therefore it must be his Spirit or Soul,
 and consequently that his Soul subsisted, ap-
 peared and talked with *Jesus*, even when se-
 parate from the Body.— Again, that the Pa-
 triarchs, especially the three chief of them, live
 and exist in a State of Separation, we have
 our Saviour's own Testimony in as clear
 Words as need to be. For in answer to the
 Sadducees who denied the Resurrection, our
 Saviour quotes the Words, which God spake
 to *Moses* from the Bush, *I am the God of*
Abraham, the God of Isaac, and the God of
Jacob. And God (saith he) *is not the God of*
the Dead, but of the Living, Mat. xxii. 31.
 Now we must know that the Sadducees a-
 gainst whom our Lord makes use of this Ar-
 gument, not only said that there was no Re-
 surrection as is here asserted, but they also
 denied the Existence of the Soul after the
 Decease of the Body, saying, that there *was*
neither Angel nor Spirit, i. e. no Soul or im-
 material Spirit whether of Angels or Men;
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Infomuch that could they have been convinced that the Souls of Men were immortal, and subfisted when their Bodies were laid in the Graves; they would soon have acknowledged the Reasonableness of believing that their old Companions should be raised for them again. This therefore our Saviour takes upon him to prove, and shews clearly from the Testimony of God himself, that the Souls of the Patriarchs were still alive, and consequently according to their Notions and Principles, that their Bodies should one Day be united to them again. *Have ye not read* (saith he) *that which was spoken unto you by God, saying, I am the God of Abraham, the God of Isaac, and the God of Jacob, now God is not the God of the Dead but of the Living. For all live unto him.* Now what can be inferred from these Words less than this, viz. that *Abraham, Isaac and Jacob* were living when they were spoke? If living then it must be in their Souls; for the last of these Patriarchs, viz. *Jacob* himself had been dead, as to his Body, almost two hundred Years, before God spake these Words from the Bush: A plain Demonstration that the Souls of the Patriarchs must live and act in a separate State. For had their Souls been extinguished together

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together with their Bodies, and so nothing remaining of them but their Dust in their Graves, how could God call himself the God of *Abraham*, the God of *Isaac*, and the God of *Jacob*, and in Virtue of his being so be nominated — *Not the God of the Dead but of the Living*, when there were no such Persons either in Body or Soul, as *Abraham*, *Isaac* or *Jacob*, then in Being? Certainly to be the God of any Persons or People must necessarily imply, that those of whom he speaks must at that time be his Persons or People: And to be the *God not of the Dead but of the Living*, must imply that they, whose God he is, must continue living: That *they live to him*, as our Saviour speaks. Since except at that time they are his Persons or People, and his living People, he cannot at that time be said to be their God. The Argument is plain, natural and conclusive, and needs not Multiplicity of Words to enforce it. I shall therefore go on to another Decision of our Blessed Lord concerning this Point which is contained in his Advice or Admonition to his Disciples, *not to fear them which can kill the Body, but are not able to kill the Soul*, Mat. x. 28. Which is as plain an Intimation, as Words can make, that the Body may be killed

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killed and not the Soul. And if so, then it is evident that the Soul is a Substance distinct from the Body, and may live and act when it is separate from it. Again, our Saviour (we know) tells the Thief upon the Cross, *To Day thou shalt be with me in Paradise*, Luk. xxiii. 43. Now by this our Saviour meant, that that very Day, on which he died, his Soul should be with Christ in Paradise. His Soul, I say: For his Body we know was otherwise disposed of: Both his and our Saviour's being then in the Grave. It is evident then that our Saviour must mean that the Thief's Soul should be with his own, even with that Part of our Lord himself, which he recommended to his Father when he gave up the Ghost. For we are told that he cried with a loud Voice, *Father, into thy Hands I commend my Spirit*, ver. 46. Much the same Words which St. Stephen used just before he fell asleep, *Lord Jesus receive my Spirit*, Acts vii. 59. A plain Proof that our Saviour and St. Stephen both believed that something remained of them after Death, which they were each of them desirous of recommending to safe Custody.

Thus much from the Gospels: nor will the Epistles furnish us with fewer Arguments

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for the Proof of the same Doctrine. St. Paul tell us that *whilst we are at home in the Body we are absent from the Lord: But that he had rather be absent from the Body and present with the Lord*, 2 Cor. v. 6, 8. Now these Words strongly import that a Man hath something which being absent from the Body may be present with the Lord. And that too in a Sense, wherein whilst they are at home in the Body they are absent from the Lord: And what Sense can that be, but that whilst they are here at home in their Bodies, they do not enjoy our Saviour so nearly, as they shall do when being absent from the Body, they shall be present with him? Much to the same Purpose St. Paul tells the *Philippians* that he is in a Strait betwixt two, having a Desire to depart and to be with Christ, (which is far better) nevertheless to abide in the Flesh is more needful for them, Phil. i. 23, 24. Now these Words again are an Argument or Proof, that there is something remains after the Dissolution of the Body, which shall immediately thereupon go to be with Christ. And this can be nothing else than the Soul, subsisting in a State of Separation. For how could the Apostle think it better, yea by far the better, to depart from the

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the Body, than to abide in the Flesh, if when he should be dissolved or depart from the Body, he should sink into a State of utter Forgetfulness, and be deprived entirely of all Manner of Sense. Besides how could St. Paul expect at his Departure to be with Christ; when upon the Supposition that the Soul also dies with the Body, he should be nothing, should be no where, should have no Being at all?

I have but one Text more that I shall insist upon, and that is those Words in the Book of the *Revelations* which a Voice pronounced to St. John from Heaven, and which our Church appoints to be always used for our Consolation at the Burial of a Friend. *Blessed are the Dead which die in the Lord, from henceforth, yea saith the Spirit, that they may rest from their Labours and their Works do follow them.* Now here the Dead that die in the Lord, are not only said to rest from their Labours; but they are also blessed in that *their Works do follow them.* This must import that they have a Satisfaction from the Remembrance of their past Works and Acts. Now a Remembrance and Consciousness of what is past, implies that there is Thought and Reflection left, and consequently

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frequently that the Person (*i. e.* his Soul or thinking Part of him) is still in Being. Now *to think*, has ever yet been allowed, and will I believe continue to be allowed, as long as thinking shall last, a sufficient Proof that he who thinks, does also exist. If then they that are dead in the Lord, do think and reflect upon their past Works; it is plain that they who are dead in the Lord do live and act in a separate State. Besides the Blessing here entailed is confined to those that *die in the Lord*: Whereas, if all that die do cease to think, then all that die, whether in the Lord or not, during the Time that they are in the State of Death, would be equally blessed. For upon this Supposition, Good and Bad would be equally freed and rest from their Labours: And so long as they were dead, Bad Man would be no more sensible of God's Anger and Wrath, than good Men would be of his Favour and Love.

And thus I have said as much as I think needful in relation to this Point. There are several Texts which I have passed by unobserved: But I thought if these were not sufficient, it would be needless and in vain to produce or cite more. For this Reason I have

have avoided all along to make use of any Passages that are of uncertain Signification. I have not so much as mentioned the Parable concerning the Rich Man and *Lazarus* (which yet I take to be as clear to the Point as any Place whatever) because I would not be thought to lay Stress upon doubtful Parables. I have only produced those that are evident and clear, and such as no Man with a common Degree of Modesty or Sense will offer to evade. I must own to you indeed that Evasions have been attempted, but such as shew the Persons who offered them to have but little of Sense or Modesty either. For it is the Custom of our Adversaries when a Text pinches them close, to deny its Authority: To call the Judgment or Integrity of the Evangelists or Apostles into Question; to set up one against another, and, if they could, to find a Contradiction between them. Such Shuffling as this is too mean and profane for a serious Confutation. Nor is it worth contending with a Man whose only Aim in his Wrangling, is to dispute himself into nothing. And were it possible it could be as true, as it is undoubtedly false; a Man of Spirit and Courage would be loth to believe it. A vicious Man, a profane Debauchee

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is interested, to have it so, and therefore may try to persuade himself into it, against the invincible Dictates of his Conscience to the contrary. But a Man who dares to look forward into Eternity, will never quit the noblest of his Desires, which is that of enjoying it.

And having thus shewn, I hope undeniably, that our Souls are to live when our Bodies are gone; my Design in the next Place is to shew what kind of Life it is that they are to lead without them. But this must be deferred to my next Discourse: At present I have nothing more to do than just to hint from what has been said at the Value of that rich and heavenly Treasure, which this frail Casket of ours contains: A Soul stamped with the Image of God, and admitted to partake of his own Eternity. Let this remind us to set a Value upon ourselves; to reflect what Rank we hold in the Chain and Order of Beings, and not to disgrace it by acting beneath the Station we fill. Since we partake of the Nature of Angels, as well as of Beasts; let us not degenerate wholly into Brutes, but remember the Relation we bear to the heavenly Beings above, and live like Men: Like those that have not only Bodies but Souls. And it is

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is certain the Soul was not made for the Body, but the Body for the Soul : That which in itself has no Life nor Sense, must be made for the Use of that which has. The Body therefore, is only to be considered as the Soul's Instrument ; that by which it apprehends and uses material Objects ; which therefore must be employed only so far as the Soul has real Occasion for it. It must be made serviceable always to promote Virtue in the Soul, and not to subject the Soul itself to Passion and Sense. For he who relishes no Delight but what his Body supplies ; what Advantage does he receive from having also a reasonable Soul ? or how can he enjoy the true and proper Happiness of Man ? Since therefore we are compounded of Body and Soul both, let us pursue the Happiness of both : Let us exercise and improve the Powers and Faculties of the Understanding or Mind, as well as gratify and indulge the Sensations of the Flesh. Let us look to our Interior, and not be less careful to set off our Souls in the Sight of God, than we are to dress and adorn our Bodies in the Eyes of Men. For the Soul is certainly the noblest Part, let the Man be as noble as he will : Let him be ever so highly born, and appear with all the Splendor

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he may ; the invisible Part of him is of an infinitely higher Descent still, and that which gives him his greatest Dignity. By no Means therefore value yourselves upon the one, whilst ye neglect the other. But be as industrious to exalt and improve the Soul, as ye are to cherish and maintain the Body. Be as watchful to keep the Mind from the Rufflings of Passions, or the Twinges of Remorse, as you would be to preserve your Bodies from Sickness or your Limbs from Pain. Nor rest ye contented with sensual Pleasures and Delights alone ; without tasting those far more superior ones which the Soul affords. For how fond soever we are of bodily Delights ; a Man that has experienced the Pleasures of Contemplation, the Transports of Devotion, and the Ravishments of Divine Love, assuredly knows that the highest Pleasures that result from the Body, are quite insipid and tasteless, when his Soul is wraped up in such transcendent Delights. The Pleasures of the Mind are infinitely the greatest Pleasures of the Man. And therefore he who would be happy, even in this present Life, must seek for it not in bodily Entertainments, but in the Exercise and Improvements of Reason and Religion.

This

This is an Inference which closely flows ^{S E R M.} from the first Head of my Discourse, which ^{XVII.} only shewed that the Soul is a spiritual, immaterial Substance, distinct from the Body. From my second Head, which proved that the Soul shall continue to live, when the Body dies, we may go further still : For this should teach us not to grow too fond of our Bodies in the present State : Not to place our Happiness in them ; nor to live as if we were never designed to live without them. For since bodily Pleasures can last no longer than the Body does : If we would live happily without them hereafter, we must begin to wean ourselves here betimes, to bring our Appetites and Passions in Subjection to Reason, to grow indifferent to the Pleasures of Sense, to use them indeed as far as our Nature requires, but not to be fond of them for their own sakes, never to indulge ourselves in *unlawful* Pleasures, and to be *temperate* always in the Use of lawful : For should we ever become so sensualized, as not to relish any Pleasures but what arise from the Flesh ; In the next World, when we must leave our Flesh behind us, even that would be Punishment more than we could bear, even supposing there were no other : For if it is so great

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an Uneasiness now to have our Desires disappointed or delayed, what must it be in a separate State, where probably there must be a continual Longing without Power of Enjoyment. Let our spiritual Part therefore have always our chief and principal Care: Since it is this must endure, when the Body is gone, and in this only we must live and subsist, till the Resurrection shall restore us our Bodies again.

Thus far my present Text conducts me: The positive State which we shall hereafter be in, with the Rewards and Punishments that shall be assigned us at last, shall be the Subject of another Discourse.



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No perfect Rewards or Punishments
before the Day of Judgment.

H E B R. xi. 39, 40.

*These all having obtained a good Report
through Faith, received not the Promise :
God having provided some better thing for us,
that they without us should not be made
perfect.*

THAT the Soul exists in a separate ^{S E R M.}
State, whilst parted from the Body, ^{XVIII.}
and whilst the Body lies in a State of Insensi-
bility, mouldering, and rotting, and dissolving
in the Grave; was the Subject intended, and,
I hope, also proved, in my last Discourse.
And that the same Part of us, whilst thus se-
parate, lives and thinks, and remembers and
reflects, follows of Course from the same
Arguments that prove it to exist; it being of
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SER M. the Effence of Spirits, so long as they exist,
XVIII. to perform such Operations.

But now to what Degree this Life is extended; what Sort of Happiness or Misery it is, that Souls divested of their Bodies, are in; or lastly where they are kept or remain, till they shall be reunited to their Bodies again; are Questions that have not been spoken to yet, but to which the Order of the Subject I am upon, now properly leads me.

And here (if you are content to be determined by the Doctors of the Church of *Rome*) all these Questions shall be peremptorily answered and determined for you soon. For say but where the Righteous shall be received, or the Wicked shall be sent after the Judgment of the last great Day; and there they will tell you their Souls are beforehand, and there shall continue till that Day comes. Say again what Happiness and Felicity shall then be for ever assigned to the one, and what Miseries and Torments the other shall then be eternally doomed to; and the very same they will tell you again they enjoy or suffer in the Time intervening. In short the Account which the Romanists give, is that the Souls of the good are already in Heaven, and that the Souls of the wicked are already in Hell.

before the Day of Judgment.

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Hell. Those indeed who depart this Life in a middle State, charged only with some light Offences, which they nominate *venial*, i. e. *pardonable Sins*, or else obnoxious to some temporal Penalty for groffer Sins, which yet have been forgiven them by the Power of the Church, as to their eternal Guilt or Pain; These, I say, they remit for a certain Time to be purified in a middle Place invented by themselves, and well known by the Name of *Purgatory*: Where they doom them to Torments not inferior to those of the Damned except in Duration, and where they confine them till freed and delivered by the Prayers of the Church. But even these, *as soon as* delivered, they immediately mount to the highest Heavens: To those very Heavens where they send the Souls of those who depart without any need of Purgation at all; and where both together (those I mean who passed through Purgatory, and those who came the easier Way) enjoy the utmost Degree of Bliss in the Presence of God, that mere Souls without their Bodies are capable of: There being no Difference, as they represent, between the State they are in at present, and what they shall be in after the Day of solemn Judgment.

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Judgment, than what the Re-union of their Bodies to their Souls shall then occasion.

This, though a short, is as fair and as plain, a Representation of what the Church of *Rome* advances with Relation to the Subject now before us, as I can possibly give you. What End they serve by it, or what other peculiar Doctrine of theirs it tends to support, I shall take Occasion to mention in the Sequel. But first I must tell you that this is a Notion which the Scriptures and Primitive Fathers of the Church know nothing of: It being the constant Doctrine both of one and the other, that neither Good nor Bad are perfectly happy or miserable at present; neither of them now in the Place or State they shall be in hereafter; but that the Place and Condition of each of them, after the Resurrection and Day of Judgment shall be past, will be very different from what it was, or is, or shall be at any time before.

So that to discourse satisfactorily and regularly upon the State of departed or separate Souls, you see, I have a double Task to perform; viz. first to remove the false Notions concerning the State, which the Misrepresentations of the Church of *Rome* first introduced; but which are still retained by many who

who like a Doctrine never the better for ^{SERM.} being theirs; and then to proceed to lay down ^{XVIII.} the true and primary Notion of the same State, as it is delivered to us in Holy Scripture, and by the ancientest Writers and Fathers of the Church. My Business therefore is

I. FIRST *negatively*, to disprove that the Souls of the Deceased are at present either in Heaven, or Hell; or in that perfect Degree of Happiness or Misery, which they are to be in hereafter. And then

II. In the SECOND Place, *positively* to declare (I mean as far as the Scriptures enable us) in what *Place* and *Condition* they are.

I. The FIRST of these Heads I believe is more than I shall be able to compass in one Discourse. To this therefore I propose to confine myself wholly at present; and to introduce me to it have chose those Words of the inspired Author to the *Hebrews* which I have read for my Text. And how proper a Text this is to lead me to the Doctrine I would defend, a short Review of the Context will shew. In the Close of the Chapter immediately foregoing, the Holy Penman exhorts
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his *Hebrews* not to shrink back from the Profession of their Faith, because they had not a present Recompence for their Sufferings and Pains; but to endure with *Patience*, which was necessary to entitle them to the promised Reward, and to which he encourages them by assuring them that *He that shall come, will come in a little while, and will not tarry*, Heb. xi. 37. *i. e.* The Messiah, or Jesus Christ, who is to come again in the End of the World to confer Rewards on all that wait for him with Faith and Patience, shall most assuredly come at the appointed Time, when all things are prepared, and beyond which Time he shall not stay. But lest the *Hebrews* should think even this too long to wait; he proceeds in this Chapter, whence I have taken my Text, to animate them from the Examples of the Reverend Patriarchs and Fathers of old, who had suffered much in Times long past, and yet were still content to wait for that Promise, which Christians, as born in the last Age of the World, might hope soon to obtain. With this View he calls to their Memories the heroick Transactions of *Abel, and Enoch, and Noah, of Abraham and Sarah, of Isaac and Jacob, of Joseph and Moses, of Rahab, and of many others, whom*
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he wanted Time to enlarge on, such as Gideon, and Barak, and Samson, and Jephtha, such as David also and Samuel, and the rest of the Prophets : All of them Names venerable for their Antiquity, and renowned for their Faith; who yet, notwithstanding all they did and all they suffered, still waited, even then, when the Penman wrote, for their final Reward : They had not received the Promise made to their Sufferings and Faith, but expected till the Number of the Chosen and Elect of God should be fulfilled under both Dispensations, when all together (and not any one before another) should have their Happiness rendered perfect and complete. For so saith my Text, *These all having obtained a good Report through Faith ;* i. e. the Scriptures bearing Witness that by Virtue of their Faith, they were all acceptable to God, they *did not* however *receive the Promise*, the Rewards ensured to them were not yet conferred upon them, *God having provided some better thing for us* that were born under the New Testament, i. e. doing *us* Honour, by keeping *them* in a State of Expectation and Delay, till we and all that are still to be born, shall be ready to enter into, and enjoy, the Promises with them: That so even they, who first finished
their

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their Labours, *should not without us be made perfect*, i. e. not till we shall be perfected too.

So that we see it is the Doctrine of my Text (if I have rightly represented the Doctrine of it here) that the Patriarchs and Fathers of the Old Testament, even those of them that have been, the longest of all, in a separate State, are not yet so happy, as one Day they expect to be ; when they and all the Righteous Souls, that have entered already, or shall hereafter enter at any Time the Regions of the Dead, shall at once be received, at the Resurrection of the Just, into perfect Glory.

It is true indeed, that they who are of a different Opinion from us, and who place the Distinction between the present and the future State of the Blessed, in their having, or not having, their Bodies only, interpret the *being made perfect* in my Text, of the Resurrection alone, which is to perfect the Saints. And that the Saints shall indeed be perfected then, we are as willing to grant, as they to ask. But that any Part of them is perfected before, or that even *their Souls* are yet in *Heaven* ; this is the Doctrine which they affirm and we deny : Which we deny upon the Authority of the Text we are now considering, and in which we have the ancient Fathers

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before the Day of Judgment.

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on our Side. For thus St. *Chrysostom*, speaking of *Abel* and *Noah*, * — God, (saith he) *to the End that they might not be crowned without us, has appointed one Time of Coronation for us all.* Thus again *Theodoret*—*They have not yet received their Crowns, because God defers it till others have combated, that so he may proclaim them all Conquerors at once †.* And thus lastly *Origen*, having cited this very Place, draws this Inference immediately from it. *You see (saith he) that Abraham yet expects to receive Perfection; that Isaac also and Jacob and all the Prophets wait for us, that with us they may obtain their perfect Happiness. Even the Apostles themselves have not yet received their Joy, but stay for me to be Partaker with them: Neither do the Saints that now depart, immediately enter upon the Reward of their Deserts, but stay and wait for us, though we defer and delay our Coming ‡.* — These Expressions cannot be intended only of the Resurrection of the Bodies of the Saints hereafter: They must be understood of the Perfection and Happiness of their Souls, which those an-

* *Chrysost.* in loc. *Hom.* 7. f. 71. d.

† *Theod.* in loc.

‡ *Origen* in *Levit.*

cient Fathers conceived were not yet exalted
to Heaven.

But that we may not rest the Point, we are disputing, upon one Text only; I shall proceed to shew you that the Doctrine we assert is the genuine Doctrine of the Scripture in general. And because they who imagine that the Souls of the Deceased are already in consummate Happiness or Misery, found their Notion upon another Mistake, *viz.* that every Soul, as soon as it departs, presently appears before Christ's Tribunal, and there receives it's Judgment or Doom, according to what it has done in the Body, whether good or bad, and consequently is immediately received into Heaven, or else immediately cast into Hell, and there has immediately its Punishment or Reward; their first Notion, I say, being founded upon this, I shall therefore prove that this latter is a mistaken Notion too; I shall shew that no Man whatever shall be judged before the Judgment of the last Day, nor any perfect Rewards or Punishments be conferred on any one till then.

A Task not difficult to be performed: For we may challenge those of the contrary Opinion, to produce one Text out of all the Scripture, that speaks of any other Judgment, than

than that great and solemn one *when the Soul* SER M.
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of Man shall descend in the Glory of his Fa-
ther, with his Holy Angels to judge the World.

If we examine either the Parables of our Saviour, which plainly relate to it, or the express Revelations of him and his Apostles, we shall find they all point to that general Judgment at the last Day, without any Intimation, Hint, or Supposition, that any particular Judgment shall precede it. The Parable of the *Tares*, and that of the *Net cast into the Sea*, Mat. xiii. 24. &c. and 47, &c. as interpreted by our Saviour, plainly shew that it is at the *End of the World* that the Son of Man shall send forth his Holy Angels to sever the *Wicked from among the Just*. And that particular Description which our Lord gives us in the 25th of St. *Matthew* evidently relates to the Judgment that shall be passed upon all Mankind, *when the Son of Man shall come in his Glory, and all the Holy Angels with him*. It is then that they shall be rewarded, every one according to what they deserved, the *Wicked* by going away into everlasting *Punishment*, the *Righteous* by being received into *Life eternal*. This again St. *Paul* assures us is the Time *when the Lord Jesus shall be revealed from Heaven with his mighty Angels*,

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in flaming Fire, taking Vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ, 2 Thes. i. 7, 8.

It is then again that they who despise our Saviour's Words shall be judged by them : *He (saith he) that rejecteth me and receiveth not my Words, hath one that judgeth him; the Word that I have spoken the same shall judge him at the last Day, John xii. 48.* And here, if any where (were every one to undergo a particular Judgment, as soon as he comes into the other World) we might expect to have been told of it : Our Saviour is speaking in the singular Number, of the Judgment that every single Man is to pass. If therefore every one was to be singularly judged when he died for rejecting our Lord, and not receiving his Word ; would not our Saviour, do you think, have told us so, when he is mentioning what shall be every one's Fate for so grievous a Crime ? And yet (saith he) *the Word that I have spoken, the same shall judge him at THE LAST DAY* : There is no Hint given of any Judgment before ; and therefore surely we may boldly assert, that *till the last Day*, no Judgment shall be.

And indeed if every one were judged as soon as he left this World, if the Just and Un-
just

just were immediately separated, the one in-
to Heaven, the other into Hell; why should
Christ come with so much Solemnity at the
Day of Judgment, to justify or condemn
those that have been justified or condemned
already, and so long before? What Room
should there be for a future Judgment? What
Occasion to do what is already done? To
judge a thing already judged? Is there any
Error in the former Sentence, that the Cause
should be reheard? Or have those who are
condemned any other Judge, to whom they
may appeal? These Suppositions are all ab-
surd, and confute themselves.

But further the very Account that our Sa-
viour gives us of the Proceedings of that
Day intimates that the Sentence which shall
then be passed, will not be passed upon any
Man before. *In that Day* (saith he) *many*
will say unto me, Lord, Lord, have we not pro-
phesied in thy Name? And in thy Name cast
out Devils, and in thy Name done many won-
derful Works? And then will I profess unto
them, I never knew you; depart from me, ye
that work Iniquity, Mat. vii. 22, 23. And
again in that Description of the Day of Judg-
ment recorded in the twenty fifth of St.
Matthew we are told that the Wicked shall ex-

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postulate with their Judge in hopes of Mercy. When he lays to their Charge, their neglecting and slighting him, their Want of Charity and Compassion to him, when in Anguish or Distress; *They shall answer him and say, Lord, when saw we thee an hungred, or athirst, or a Stranger, or sick, or in Prison, and did not minister unto thee?* Now these Pleas must undoubtedly be put in, in hopes of moving the Judge to lighten their Doom: And if so; it is plain that their Doom is still to be passed, and consequently that it is not pronounced upon them at the Time of their Death, or at any Time before the Day of Judgment.

This I apprehend is sufficient to convince us that it is a Mistake to imagine that a particular Judgment is immediately to pass upon every Man at his Death: And being satisfied in this, we shall be the better able to discover the other Mistake, which indeed is only a Consequence of the former: *viz.* That the Souls of good Men are immediately received into the Joys of Heaven, and the Souls of the Bad immediately thrown down into the Torments of Hell, as soon as they are got into the other World. Were it indeed true that Men were judged as soon as they die; it would

would then follow that they should be also rewarded or punished as their Deeds have deserved: Because when Sentence is passed, the Execution of it must follow. But now we have seen that no Judgment will be passed until *the Day of Judgment*: And therefore it will follow that no one till then can be admitted into Heaven or cast into Hell. And indeed were good Men in Heaven, or bad Men in Hell as soon as they depart; it is strange that the one or the other should be afterwards brought from thence, only to be judged and sent thither again. It should seem one would think too late to enquire into the Justice of those Torments which the Damned perhaps have already born some thousands of Years; or into the Right of the Just to that Happiness and Bliss, which they have already been in Possession of for as long a Duration.

But further, the Punishment to which the Wicked shall be condemned at the Day of Judgment is *the everlasting Fire prepared for the Devil and his Angels*, Mat. xxv. 41. which is another Proof that the Punishment which the Wicked shall then undergo, is what none shall suffer before. For it is not at all likely that wicked Men, though the

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Servants of the Devil, should be cast into Hell Fire before the Devil himself, for whom it is prepared. And it is plain from the Scriptures that *even the Devil* will not be thrown into those everlasting Torments till the Day of Judgment. I know there is a Passage in the second Epistle of St. Peter Chap. ii. 4. and another in the single Epistle of St. Jude ver. 6. which some have imagined to imply that the Devils are already there. But neither of those Places affirm that the Devils are already punished; but expressly say that they are *reserved unto Judgment* as in St. Peter, or *reserved unto the Judgment of the great Day*, as it is expressed in St. Jude. If then they are only *reserved* unto Judgment, then is their Sentence no more passed on them as yet, than upon a Prisoner kept in Chains till the Assizes. They may tremble with the Dread of what they know they are to suffer; but they are not yet affected with the Pain. That this is true, we have their own Testimony, if it may be taken, in a Question which some of them put to our Saviour. *What have we to do with thee, Jesu, thou Son of God? Art thou come hither to torment us before the Time?* Mat. viii. 29. which shewed that they were

not,

not, while our Saviour was on Earth, and still hoped that they should not be soon thrown into Torments, For *they besought him* (St. Luke tells us) *that he would not command them to go out into the Deep*, Luke 2. 31. or, as it is in the Original, into the *Abyss* or *bottomless Pit*, which is the Place which another Scripture tells us, they shall be cast into hereafter, Rev. xx. 3.

The two Places of St. Peter and St. Jude I just now mentioned, if rightly translated, are sufficient to clear up this Matter to us. As we read them in our English Testaments indeed they are a little difficult. *God spared not the Angels that sinned, but cast them down to Hell* (saith our Translation) *and delivered them into Chains of Darkness, to be reserved unto Judgment*. But now here is a plain Misinterpretation of that Word in the Greek, which we render *casting down into Hell*: For in the Original it is said, that they were cast down into *Tartarus*, *i. e. into the Air, or the Place about the Clouds, between Heaven and Earth: Which being rightly understood, and the other Members of the Text rightly disposed, the whole Verse will

* Ταρταρος. See *Whitby* in 2 Pet. ii. 4.

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run thus. *God did not spare the Angels that sinned, but having cast them down into the Air, delivered them to be kept in Chains of Darknes unto Judgment *, i. e. Those Angels which formerly inhabited the Regions of perpetual Light and Day, were cast down for their Sins, into the Place about the Clouds, into the Atmosphere of the Earth, or into the Regions of our Air, where the clearest Light is Smoke and Darknes in Comparison of the Regions from whence they fell: And there they are delivered into Chains of Darknes, i. e. they are confined, by the eternal Decree of God, from ascending again into the Regions of Light, being reserved unto a greater and a much more dismal Catastrophe or Fall at the Judgment of the great Day. And in this Sense must that other Passage be understood, which we meet with in St. Jude. The Angels which kept not their first Estate, but left their own Habitations, be has reserved in everlasting Chains under Darknes unto the Judgment of the great Day.*

From hence it follows, that though the Devil and his Angels are at present for ever banished from Heaven and the Presence of God, and so even now suffer the Loss of the

* See *Shirlock* on Judgment, p. 164.

beatifick Vision; though, in the Language ^{S E R M.} of Tertullian *, they are condemned beforehand. ^{XVIII.} to the tremendous Day, or fore-ordained to eternal Punishment, as St. Austin speaks; yet they don't suffer at present the infernal Flames, but as the Fathers generally held for the first 500 Years after Christ, they have their Mansion or Residence, or (to speak more properly) wander and stray in that Space between Heaven and Earth, which belongs to our Atmosphere or Air, from whence they shall be thrown down at the Day of Judgment into the Lake of Fire and Brimstone (says the sacred Text) where they shall be tormented Day and Night for ever and ever, Rev. xx. 10.

Accordingly we find it to have been the constant Belief of former Times, of Jews and Heathens, as well as of Christians, that the Air or whole Atmosphere of our Earth was full of these evil and unhappy Spirits †. And that the great St. Paul (who is of sufficient Authority for us to follow) believed the same, appears from his calling the Devil, the Prince of the Power of the Air, Ephes. ii. 2. and from the Advice he gives us to put on the

* See in Whitby, ut supra.

† See the Authorities in Whitby on Ephes. ii. 2.

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whole Armour of God, because we wrestle not against Flesh and Blood, but against Principalities, against Powers (which you know are the Names and Orders of Angels) against the Rulers of the Darkneſs of this World, and against ſpiritual Wickedneſs in high Places, Chap. vi. 12. or (as it is better rendered in the Margin of our Bibles) against wicked Spirits in Heavenly Places.

From all which it appears that even the Devils themſelves will not be thrown into the Fire prepared for them till the Day of Judgment: and conſequently that wicked Men can't be ſuppoſed to be thrown there before. But to put the Matter beyond all Diſpute, we have the expreſs Teſtimony of St. Peter on our Side; who tells us that God, who thus ſpared not the Angels that ſinned, but throwing them down into the Air, delivered them to be reſerved in Chains of Darkneſs unto Judgment; knoweth alſo how to reſerve unjuſt Men unto the Day of Judgment to be puniſhed, 2 Pet. ii. 9. And ſurely if now they are only reſerved to be puniſhed then, they will not have their full Punishment inflicted on them before.

And if the Wicked are not to be finally puniſhed till Sentence ſhall be paſſed on them;
by

by Parity of Reason neither shall the Righteous be compleatly rewarded, before the Day of general Retribution. For the good Deeds of the one will no more be made manifest before that Day by any solemn Declaration, than the bad Deeds of the other. And it does not consist with the Justice of God to *reward* his Creatures, any more than to *punish* them, before it appear how they have deserved. Nor do we want as clear Testimonies for this Part of our Assertion, as those we have already produced for the other. For St. *Peter* is here again full to our Purpose: To the faithful *Shepherds of the Flock of God* he promises that *they shall receive a Crown of Glory that fadeth not away*, 1 Pet. v. 4. But when are they to have it? Why *when the Chief Shepherd himself shall appear*. And so St. *Paul* (an Apostle of equal Credit and Authority, as both speaking by Inspiration of the same Holy Spirit) is as full to the Point as any Testimony can be desired. Speaking to the *Thessalonians*, *It is a righteous Thing* (saith he) *with God to recompence Tribulation to them that trouble you: And to you, who are troubled, Rest with us, when the Lord Jesus shall be revealed from Heaven with his mighty Angels*, 2 Theff. i. 6. Mind the Words—

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Rest with us, when the Lord Jesus shall be revealed from Heaven with his mighty Angels. When is that? Why he tells us three or four Verses afterwards—*When he shall come to be glorified in his Saints, and to be admired in all them that believe, in that Day.* Now this is not a fuller Proof, that the Sufferers for Christ are to be rewarded, and their Oppressors punished at the last Day, than it is that they shall not be actually rewarded or punished till then. For we have here St. Paul, the great Apostle of the *Gentiles*, who was not only inspired by the Holy Ghost, but was also honoured with Heavenly Visions, who came behind none of the Apostles, in the Manner of his Call, or in the Exercise of his Ministry: We have this great Apostle, I say, assigning the second Coming of our Lord for the Time of receiving his own Reward; the same Time which he also assigns for the *Thessalonians*, to whom he was writing: *To you who are troubled, Rest with us, when the Lord Jesus shall be revealed from Heaven:* An Expression that undoubtedly includes all the Saints, all People whatsoever that die in the Faith of Jesus Christ, die when they will: They are all to be rewarded together and at once; all to have Rest with the Holy

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Holy Apostle, *when the Lord Jesus shall be revealed from Heaven.* SERM.
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Much the same Thing is said by the same Apostle in the last Chapter of his second Epistle to *Timothy*. *I have fought a good Fight, (saith he) I have finished my Course, I have kept the Faith: Henceforth there is laid up for me a Crown of Righteousness, which the Lord, the Righteous Judge shall give me at that Day; and not to me only, but to all them also that love his Appearing,* ver. 7, 8. St. Paul, you see, did not expect his Crown of Righteousness till that Day, when all that love the Appearing of Christ shall also be crowned. In the mean while it is only laid up for him, and therefore he is not in actual Possession of it.

But, what is beyond all the Authorities I have yet produced, the Lord himself, the Righteous Judge, who prepares the Rewards, and has the Bestowing of them fully committed to him, tells us plainly that the State and Place to which he designs to introduce us, is not, nor will be, ready for us till he comes again. For so he expressly declared to his Disciples—*I go to prepare a Place for you: And if I go to prepare a Place for you, I will come again and receive you unto myself,*
that

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that where I am, there ye may be also, John xiv. 2, 3. which intimates as plainly as Words can speak, that the Apostles, and consequently all Christians whatsoever that should afterwards live, must wait for the second Coming of our Lord, before they can be taken into the Place he is preparing for them. It is then he shall give one general Summons to all his Saints, and shall call them altogether and at once to inherit the Kingdom which has been preparing for them from the Foundation of the World, Matt. xxv. 34. which has been, I say, in preparing for them,—not as we read—the Kingdom prepared—but the Kingdom that has been preparing, i. e. to the very Time when Christ shall speak those awful Words: which intimates that the Kingdom to which the Saints shall then be taken, shall not be ready, or fully and compleatly prepared before. So exactly does our Saviour's Promise, and the Completion of his Promise agree together: I go to prepare a Place for you, and will come again and receive you unto myself—and—Come ye Blessed of my Father, inherit the Kingdom that has been preparing for you from the Beginning of the World.

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In a Word, to affirm that the Saints departed are received already into Heaven, and a Completion of their Bliss, is to contradict the whole Tenor of Scripture; which in abundant Places assigns even to the Saints and Confessors, to the Martyrs and Apostles, no perfect Rewards till the last Day *: That being declared the only Day of Retribution and Recompence. When the Time is come that the Dead shall be judged, it is then (as we learn from the Revelation of St. John) that *the Elders shall sing Glory to God, because He shall then give Rewards unto his Servants the Prophets, and to the Saints, and to them that fear his Name, small and great,* [Rev. xi. 17, 18.]

I shall add therefore no more than just to observe to you one Reason (which you will think a very good one) why we shall not be admitted into Heaven before the Resurrection. From the Time of our Deaths till the Resurrection comes we must live, we know, without our Bodies: They must be mouldring, or crumbled into Dust, till the Approach of that Day which shall restore them to us again.

* See, besides the Places already considered, *Luke xiv. 14. Acts iii. 19. 1 Cor. i. 8. — v. 5. 2 Cor. v. 10. Phil. ii. 15. 1 Theff. ii. 19. 1 Pet. i. 5.*

And this Nakedness of our Souls, if I may so express it, this wanting to be clothed upon with our Bodies, which is the Consequence of Mortality, is the Effect we know of our Sins, and of God's Displeasure for the same. And it is very fit that all the Marks of God's Displeasure should be entirely removed, before we appear in his Presence or Court: But Heaven we know is the Place of his Residence: Consequently to be admitted into Heaven, is a Sign of a perfect Reconciliation with God; which we are not therefore to expect or hope for, before we have recovered our former Credit, and are better apparelled to appear before him. For this Reason even *David, the Man after God's own Heart*, the Scriptures assure us, *is not ascended into the Heaven*, Acts ii. 34. Nor did even our Saviour himself go into Heaven during the Time that his Body lay in the Grave; but only retired amongst the separate Souls; and did not, till he had assumed his Body again, approach the Courts of his Father's Glory.

I have so good an Opinion of the Strength of these Arguments, that I think they don't want to be confirmed with more. It may be possible however that you may have some Texts in your Minds, which may seem inconsistent

consistent with the Interpretation I have given of some that have been produced in this Discourse : It shall be my next Business therefore to clear up those, and to remove out of the Way the principal Objections that lye against the Doctrine I have here been proving. But the Time forbids my proceeding at present, any further than to close with an apt and excellent Prayer of our Church, in which you will join with me.

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Almighty God, with whom do live the Spirits of them that depart hence in the Lord ; and with whom the Souls of the Faithful, after they are delivered from the Burden of the Flesh, are in Joy and Felicity ; We beseech thee that it may please thee of thy gracious Goodness shortly to accomplish the Number of thy Elect, and to hasten thy Kingdom ; that we with all those that are departed in the true Faith of thy Holy Name, may have our perfect Consummation and Bliss, both in Body and Soul, in thy eternal and everlasting Kingdom, through Jesus Christ our Lord. Amen.

SERMON XIX.

*Paradise, Abraham's Bosom, and
Hades.*

HEB. xi. 39, 40.

*These all having obtained a good Report
through Faith, received not the Promise;
God having provided some better thing for us,
that they without us should not be made per-
fect.*

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THAT the Souls of the Reverend Pa-
triarchs and Fathers of the Old Testa-
ment, and of the Holy Apostles, Martyrs
and Saints under the New, have not as yet
that perfect Consummation in Happiness and
Glory, which they expect hereafter, when
Christ shall come again *to be glorified in them*;
I shewed from this Text, and from several
other Passages of Scripture, in my last Dis-
course. And in the Series of the Arguments
I had Occasion to use, I also shewed that
even the *wicked and reprobate*, as well *De-
vils*

vils as Men, will none of them be consigned to their final Punishments till the Day of Judgment: That *Heaven, the Kingdom preparing for the Saints*, and *Hell, the Fire* which is kindling for the *Damned*, will neither of them be in a perfect Readiness till that Day comes. This is the Doctrine which I shewed you the Holy Scriptures set forth, and which I told you the Primitive Fathers maintained.

But I supposed some Texts might arise in your Minds, which may seem irreconcilable, at first, with the Interpretation I gave of some others which I had then Occasion to produce. These Texts therefore I come now to clear up, and to remove out of the Way the principal Objections that may seem to lye against the Doctrine I then delivered. And I can think but of *four* Texts, which upon this Account require Explanation: Two of which are in the Evangelists, being the Words of our Blessed Saviour himself: And the other two are in the Epistles of St. *Paul*. Those that speak our Saviour's Mind upon the Case, are the *Promise* he made to *the Thief upon the Cross*, Luke xxiii. 43, &c. and the Representation he gives of the State which the *Rich-Man* and *Lazarus* were in

upon their Departure from hence, or immediately upon their Entrance into the other World, *chap. xvi. 22, 23.* The two Texts of *St. Paul* are those in which he declares himself *confident and willing to be absent from the Body, and to be present with the Lord, 2 Cor. v. 8.* and expresses his *Desire to depart*, in order that he might *be with Christ*, which he prefers as a State far better (as to himself) than his still *abiding in the Flesh*, which yet (as to the *Philippians*) he acknowledged *more needful*, *Phil. i. 23.*—As the Explication of these Texts will let us into the Knowledge of two or three Points that are not incurious; it is worth while to examine them, as well for the Doctrine they really contain, as to shew they contain nothing contrary to the Doctrine we have already advanced; nothing indeed but what tends rather to strengthen and confirm it.

The first Text I mentioned is the Promise of our Saviour to the Thief upon the Cross; to whom *St. Luke* tells us Jesus said, *Verily I say unto thee, To Day shalt thou be with me in Paradise*, *Luke xxiii. 43.* Now *Paradise* is a Word that has a charming Sound, and betokens most certainly a Place of Happiness and Bliss. And from hence some have been

apt to imagine it to be the same with *Heaven*. And accordingly, from this Promise of our Saviour to the Thief, have concluded that as soon as he expired on the Cross, he was received into Heaven. But this is an Error which proceeds from not rightly understanding what the Word *Paradise* properly means. To have a right Sense of this Text, we must know what the *Jews* intended by *Paradise*. For in that Sense our Saviour spoke, and in that Sense the Thief understood him.

Now *Paradise* was a Word used originally by the *Jews* to signify *Eden*, or that Garden of Delights, which *Adam*, in his State of Innocence, enjoyed: And therefore they made Choice of the same Word in After-Generations to express that Place where the separate Souls of those who, having lived good Lives here, wait for the Joys of a happy and glorious Resurrection hereafter: For they supposing that in this Place they lived in a State of Rest and Quiet, of comfortable Hope and joyful Expectations, they thought they could not better distinguish it than by the Name of *Paradise*. But that they made a Difference between *Paradise* and *Heaven*, is evident from the good Wishes and Prayers they used to make for their dying Friends. For when

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a Man was departing they used to cry out—
 “ Let his Soul be gathered into the Garden
 “ of *Eden* ! Let him have his Portion in Pa-
 “ radise, and also in the World to come * ! ”
 Where we see that *Paradise* and *the World*
to come, are plainly distinguished as two dif-
 ferent States or Places. The same Distincti-
 on is made by *St. Paul*, even after he became
 an Apostle of Christ : For speaking of several
 Visions he had received, he tells us particu-
 larly of one that he had had in the *third*
Heaven, 2 Cor. xii. 2, 4. and of another in
Paradise : Which shews that even the Apo-
 stle also distinguished between *Paradise* and
 the *third Heaven*. So that the Promise of
 our Saviour to the Thief on the Cross, can
 imply no more than that he should on that
 very Day on which he died, enter into that
 Place of Rest and Quiet, where the Souls of
 the Righteous wait for the Resurrection.
 And indeed that our Saviour could not mean
Heaven by *Paradise*, is plain enough ; be-
 cause he himself did not ascend into the up-
 per Heavens till after his Resurrection ; as
 we every Day profess to believe in our Creeds :
 In which we declare that whilst as to his Bo-

* Vide Grotium in locum.

dy he was dead and buried, as to his Spirit ^{SERM.} or Soul be descended into Hell. ^{XIX.}

In this first Objection therefore you see there is nothing which tends to overthrow the Doctrine I have asserted: But the Parable of our Saviour concerning the *Rich-Man* and *Lazarus* you may think comes nearer and closer to the Point. For there *Lazarus* is said to be in *Abraham's Bosom*, and the *Rich Man* to lift up his Eyes in Hell, and to be tormented in Flames, even whilst his Brethren were living in his Father's House, Luke xvi. 22, &c. which shews that the Parable does not refer to the Rewards and Punishments which shall be assigned to Men at the Day of Judgment; but to those Joys or Torments into which good and bad Men enter, immediately after they depart this Life.—But to this Objection also we are able to give a sufficient Reply: In order to which we must first consider, What is meant by *Abraham's Bosom*; next, what we are to understand by *Hell*; and lastly, how far we may argue from *Parables*, and where we must leave them.

As to the first of these, viz. *Abraham's Bosom*, the most we can make of it, is, that it was the State of separate Souls, under the Law,

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Law, where the Spirits of good and righteous Men waited for their future Consummation in Glory. That it can't be understood to mean those Heavens whither the Righteous are to be received by our Blessed Saviour at the last Day, may be gathered from the Name by which it is called. *Abraham's Bosom* may denote a Place, where *Abraham, the Father* of all the Faithful, and to whom the *Promises* were made, *Rom. iv. 16.* is himself reposed, and where all those who are the Children of *Abraham* are in Safety with him. But it can by no Means be extended to denote the future *Inheritance of the Saints in Light*, *Col. i. 12.* to which Christ, when he speaks of it, applies more high and honourable Titles, calling it *the House of his Father*, *John xiv. 2.* *the Kingdom prepared*, *Matt. xxv. 34.* and which therefore the Apostles call *the Kingdom of Christ and of God*, *Ephes. v. 5.* *the Kingdom of Heaven, the third Heaven*, and the like. *Abraham's Bosom* therefore is either another Name for *Paradise*; or (which is more likely) the Name of that State in which *Abraham* was in before *Paradise was opened* *. And if so, then La-

* Vide *Vossii Disputat. Sext. de Statu Animæ Separatæ, Quæst. 1.*

arus might be in it, or may be in it still, and yet not in that State of Happiness and Bliss, which he shall be received to hereafter.

Let us next therefore proceed to examine what we are to understand by *Hell*, in which the *Rich-Man* lifted up his Eyes, and complained of his *Torments*. Now the Word in the original Language is *Hades*, which signifies no more than *an invisible Place*, and is often used, both in the Holy Scriptures, and in the ancient Writers, to signify that Place, wherein all Souls, whether good or bad, are received and retained till the Day of Judgment *. And in this large Sense must it be understood in the 89th Psalm. *What Man is he that liveth and shall not see Death? Shall he deliver his Soul from the Hand of HELL?* ver. 47. Where if the Word were to be understood of the *Hell of the Damned*, a short Answer might be given, that many a Man will be preserved from it. But the Words themselves shew that it is used here of the general Receptacle of Human Souls, the Place whither all must go that die. And this is all our *English* Word *HELL*, primarily sig-

* Vide *Vossii* *ibid.* *Quæst.* 2. and *Suicer. Thesaur.* in *Adm.* vol. 1. col. 89. and *Burnet de Statu Mortuor.* cap. 4. p. 62—66.

nifies,

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nifies, though indeed we now generally use it in the worse Sense. But it's original Signification was a *hidden, obscure, and invisible Place*: It being derived from an old Saxon Word, *Hil*, or *bell'd*, which signifies *to hide*, or *to be hidden and covered*. And to this very Day a Wound is said to be *healed* when it is covered with Skin; and in many Parts of *England*, He that covers an House is called *an Hellier*. And therefore it was an Instance of no small Prudence in our first Reformers, that, when there were great Disputes in the World, concerning the Place our Saviour's Soul went to, during the three Days his Body was in the Grave, (some contending that it was into the Place of *wicked Souls*, and others that it was into the Place of *good Ones*) they made Choice of the Word *Hell*, to put into the Creed, a Word that pleased both Sides, because it took in both their Meanings.

However since, in the Parable we are now considering, *Hell* is directly and obviously opposed to *Abraham's Bosom*; we must necessarily understand it of the particular Receptacle of *unhappy Spirits*. But still it is certain that it only signifies that Place or State, which wicked Souls are in *before* the Resurrection;

rection ; because their State *afterwards* is always expressed by another Word, the Word *Gebenna*, which is sometimes translated *Hell*, and sometimes *Hell-Fire* ; but always signifies that Place where *Body and Soul both* shall be punished hereafter ; whereas *Hades*, as I have said, denotes that Place where the *Soul only* is received whilst *separate from the Body*.

Nothing then remains except it be to shew how the Rich-Man's being *in Flames* as soon as he died, can be reconciled with the Doctrine, that none shall be cast into *the Fire prepared for the Devil and his Angels* till the Day of Judgment. But now if this *Flame* may be understood of the Anguish which the Rich-Man underwent and sustained in his Mind from the Reflection which he could not help passing upon his wicked and ungodly Life ; and from the Dread he was in of the Doom that shall one Day be pronounced upon him ; then this Difficulty also is easily got over. And why should it not ? For though none shall be tormented with any outward Tortures till the Day of Judgment ; yet certainly the Dread and Fear of those Tortures which shall then be inflicted, and the continual Despair of ever escaping them, or of their ever having an End, must be a

Torment insupportable, even before they are inflicted.

It is true indeed the Parable expresses the Rich-Man's Torment by an *external* Flame: But then we are to consider it is *but* a Parable, and therefore not to be interpreted so as to contradict much clearer Revelations in Scripture. We may argue from the *principal Design* of a Parable: But there are often *Circumstances* in Parables, which are only brought in to *embellish* the Story: So here the Rich-Man is represented as *tormented in Flame*, only that he might express how beholden he should be for the least Office of Kindness from *Lazarus* now, to whom in his Life-Time he had been so inhuman and cruel. But we can no more conclude from hence that he was in any real and external Flames, than we can that He and *Lazarus* had their *Tongues* and their *Fingers* then with them; or that they who are in *Hell* can see and discourse with those that are lying in *Abraham's Bosom*; or that a *Drop of Water* from the *Tip of a Finger* can *cool* or give Ease to the Pains of the Damned.

Having now explained the two Texts from the Mouth of our Blessed Lord himself; we have a ready Solution of the other two I
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cited from St. Paul. The Apostle was *willing to be absent from the Body, and to be present with the Lord*, 2 Cor. v. 8. and *had a Desire to depart that he might be with Christ*, Philip. i. 23. And nothing I hope that has been said by me, or that is designed to be said, is inconsistent with his Desire or Wish. Every good Man, we humbly trust, will in some Degree be *present with the Lord*, when he *leaves his Body*; will *be with Christ*, when he *departs from hence*: i. e. When he dies he will be taken under Christ's Protection, *into whose Hands St. Stephen the first Martyr resigned his Spirit, when he fell asleep*, Acts vii. 59, 60. There he will be free from the Troubles of this World, will enjoy the Eulogy and Commendations of his own Breast, will rest assured of the Crown our Lord has for him in Reserve, and will probably be refreshed in the Time intermediate with a gracious Display of his Saviour's Glory, which he expects hereafter to be a Sharer in, though at present he may only contemplate and behold it at a Distance from him. If the Enjoyment of a State like this will satisfy the Apostle's *Wish and Desire to be with Christ*; then nothing that we have asserted from the Apostle himself, or from any other of the inspired

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XIX. it. On the contrary I hope, in my next Discourse, to shew that the Saints, notwithstanding they are detained from the *Place* which *Christ is preparing for them*, may yet have reviving Visions of him, and possibly frequent Visits from him. But at present let me observe further, that the Texts I have explained were always understood by the most ancient Fathers and Doctors of the Church, in the same Sense I have here represented. Those Primitive Writers, the most early of them especially, who, one would imagine, should best understand the Apostles's Writings, as living in their Times, or soon afterwards, are unanimous in their Sentiments in the Point before us.



SERMON XX.

The State of separate Souls.

LUKE XVI. 22, 23.

And it came to pass that the Beggar died, and was carried by the Angels into Abraham's Bosom: The Rich Man also died and was buried.

And in Hell he left up his Eyes, being in Torments, and seeth Abraham afar off, and Lazarus in his Bosom.

THAT Souls exist and live and act, whilst separate from the Body, contrary to the Principle of those who would lay them dead in Sleep, I sufficiently proved in my last Discourse; and I may now suppose you inquisitive to know what State or Condition they are to be in during their Separation? A Question by the way not so easily answered as proposed. Some general Hints the Scriptures afford: But as to any particular Description they are silent and mute. Whatever therefore we

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have to say on this Head, we must keep in generals; and not descend to more particulars than God himself has been pleased to reveal. Our Searches therefore into things of this Nature must be within decent and proper Bounds. For to dive further than Revelation is with us, is not a Proof of Wisdom and Learning, but a Sign of too bold and licentious a Fancy. Where God thinks fit to make no Discovery, it is more becoming to be humble than inquisitive: And therefore to apply these Reflections to the particular Inquiry now before us; should any of you ask, to what Region or Part of the Universe our Souls shall fly, when they take their Wing and fly from hence, or what they shall do or how they shall spend their Time till they come for their Bodies again? And whether the Soul, when out of the Body, will perceive, by the Help of some new, and more subtile Instruments and Organs fitted to the Condition it shall then be in; or whether it will live and act without any Organs at all; to these Questions, I shall not think I betray any Ignorance, if I answer in the Words of the great St. Paul, *I cannot tell, God knoweth*, 1 Cor. xii. 2. For we can no more conceive how we shall live when we are got out

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of this World; than a Child in the Womb ^{SERM.}
(even though we should suppose it to have a ^{XX.}
Capacity of Understanding) could conceive or
imagine what Kind of Life or World that is,
into which it must be born. The succeeding
State is, very probably, as different in one Case,
as it is in the other: And we can no more
judge what our Condition shall be hereafter,
from what our Condition is at present, than,
though we had been capable of Understanding
in the Womb, we could whilst there,
have judged what our Condition is here. The
definite Place and Manner therefore in which
we are to live and be hereafter; are things
we are not to pry into now, but such as we
should think it time enough to know, when
we are called to them. However in the
mean while, it may not only be lawful but
commendable too, to look into a State, in
which we know we must soon be, as far
as the Prospect is opened to us. And indeed
it would betray not only an incurious, but an
indolent Temper, to remain more ignorant
of a State so important, than it is necessary
we should be. For though all the Know-
ledge of it we can possibly acquire, will be
imperfect at last; yet to know *something* of a
Scene in which we are so very nearly con-
cerned,

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cerned, is more satisfactory, and therefore more eligible, than to know nothing of it at all. And therefore I say, so far as Divine Revelation opens this Prospect to us, and admits our View; so far we may look with Modesty, provided we also speak with Modesty of what we discover. And we may very modestly say that the Scriptures discover so much with relation to this State, as will neither leave us wholly ignorant, nor supply us with a Knowledge useless and vain. For we may learn as much of it as we need desire, before we get thither: And what we learn, if well improved, will help to conduct us thither safe. The particular Passage I have taken for my Text is very applicable to both these Ends: It affording us as much Insight into the separate State, as any Text in the Bible besides; and containing as strong Motives to provide for that State, as the different Condition which good and bad are allotted to in it, can possibly suggest. Notwithstanding therefore the whole Passage may be a Parable, and several Particulars in it must be parabolically understood; as the Dialogue that passed between the Rich Man and *Abraham*, the Rich Man's being tormented in actual Flames, and in Flames of such Nature as
that

that a Drop of Water from *Lazarus's* Finger^{S E R M.}
could cool his Tongue; though these Parti-
culars, I say, shew it to be a Parable, and that
consequently it is not in every Circumstance
to be literally applied; yet the Part of it I
have read to you is certainly sufficient to af-
ford us some Degree of Light into the fol-
lowing Particulars, which I propose to make
the Heads of my Discourse, *viz.*

I. FIRST, That there are in general dif-
ferent Receptacles prepared for the Souls of
good and bad Men after their Deaths.

II. SECONDLY, By what particular Names
these Receptacles are distinguished, and where
they may be.

III. THIRDLY, How departed Souls are
carried to them: And

IV. FOURTHLY, What Degree of Hap-
piness or Misery we must conceive them to
be in, whilst there detained.

I. FIRST, We may very safely infer from
the Text, that there are different Receptacles
or Places of Abode prepared for the Souls of
good and bad Men after their Deaths. *La-
zarus dies and is carried by Angels into Abra-
ham's Bosom*; the Rich Man dies, is buried,

and lifts up his Eyes in Hades, which our English Translation renders *Hell*. Now this Intimation of two separate Places given by our Blessed Lord himself, most certainly shews that different Places are provided in order to receive us at our Deaths; and such as are suitable to our different Tempers and Behaviour in our Lives. We are not therefore to believe (what some have absurdly imagined) that there is but one only Receptacle of good and bad, since this we see is contrary to the plain Revelation of Scripture, as well as to the Dictates of natural Reason. Nor is this the only Text in Scripture we have whereon to found this Point: St. Peter most certainly means the same, when he tells us that *Judas fell by Transgression, in order to go to his own Place*, Acts i. 25. i. e. to a due and proper Place assigned him at his Death, a Place of wicked and reprobate Souls, a Company with which he was fitter to be numbered, than with the Apostles of Christ. *Judas* therefore having a Place allotted him as his own, is another Proof that every Man has his own Place, in the other World, as soon as ever he is removed from this. Accordingly this Expression of *going to one's own Place*, or of *going to one's due and appointed Place*, was
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a common Phrase amongst the ancient Fathers of the Church*, to signify a Man's going presently after his Death, into a Place suitable to the Life he had led. Not that every one has a Place or Condition *separate* to himself, but that every one enters upon a State or Condition *fit* for himself. Many may be together, and in common partake of the same Condition: But yet all that are together have deserved the Place they are sent to: For we cannot imagine that Good or Bad are *promiscuously* together, that the same Place should be appointed to Saints and Devils, to Men of the most different and opposite Tempers. Quite on the contrary, the different State and Condition Men are in, as to their Souls, when they leave this World, is a sure Argument that there are different States and Places for them to go to, when they remove into the next. For who can suppose that Men of devout and seraphick Minds, that by constant Devotion and Acts of Adoration have raised themselves almost to the Pitch of Angels, should be mixed, when they die with despairing Souls, there to be troubled with the hideous Yellings, Execrations and Blasphemies

* Vide *Bull's Sermons*. Vol. i. p. 44. &c.

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of Apostates and Devils. No surely: We may depend upon it, *Paradise*, with which our Blessed Lord comforts the penitent Thief upon the Cross, and the State that *St. Paul* so earnestly longed to be in *with Christ*, was not a State that had such Companions; but a State as charming in Reality as in Sound, a State that should admit of no Disturbance or Grief. And to express this to us in the Parable of my Text, our Lord represents the Bosom of *Abraham*, where *Lazarus* is reposed, as being far off from the Place where the Rich Man is tormented, and represents also a Gulf fixed betwixt one Place and the other, to prevent any unhappy, despairing Soul from breaking through to interrupt the Peace and Quiet of those who are placed in the Mansions of Joy and Hope. *Between us and you*, saith *Abraham* to the Rich Man, *there is a great Gulf fixed: So that they who would pass from hence to you, cannot, neither can they pass to us who would come from hence.* And this may suffice to shew in general that good and bad Souls go different Ways, when they depart this Life: I am in the next Place to enquire,

II. SECONDLY, Whither they go, and where,
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during their separate State, they are preserved^{S E R M.}
or detained. [I do not mean in what par-^{XX.}
ticular Region of the World; for that is a
Question I have already told you the Scrip-
tures do not allow us to decide. What
therefore I intend upon this second Head, is
only to enquire, what the Scriptures *call* the
Place, not where it is situate or lies.] And
here again the same Intimation that our Blef-
sed Lord gives us, in the Text, of two diffe-
rent Places for separate Souls in general, will
be of use to give us some little Light, what
those different Places are. For *Lazarus* he
tells us is carried by Angels into *Abraham's*
Bosom; the Rich Man lifts up his Eyes in
Hades, which our *English* calls *Hell*. But
now that neither the first of these Places is
the same with that where the Blessed Saints
are to live in perfect Felicity hereafter; nor
the other the same with the Place where the
Damned are to be consigned to Punishment
at the Day of Judgment, is very sure. For
as to the first of them, the very Name hints
that *Abraham* was the principal Inhabitant or
Person in it: And consequently that it is not
the Place where the Saints are to be with
Christ, and to reign with him, since then it
would have had a more glorious Title as the
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Kingdom of Christ or of God, the *Kingdom of Heaven*, or some such Name. But contrary to this, we see *Abraham's Bosom* is the Name here given it: And it is worth while to observe that the original Word, Κόλπος, which we render Bosom, signifies also a *Harbour* or *Bay*, i. e. a safe Port for Ships to ride in, secure as well from Enemies as Storms. So that this Phrase being made use of by Christ before the Time that he died to ransom the Souls of his faithful Servants, it is not impossible, but that he might mean by it the State of separate Souls under the Law, where the Spirits of those that died in Faith, and in Expectation of a Messiah to come, rested as in a Place of Shelter and Protection till he should obtain a further Enlargement for them by means of his Death. For the State of separate Souls was believed by the ancient Fathers to be much improved upon the Death of Christ from what it had ever been before. From *Abraham's Bosom* they were removed and advanced to the Regions of Paradise: From their City of Refuge (whither they had fled for Security against the common Enemy and Destroyer of Mankind) they were called and admitted upon the Death of Jesus our great High-priest, to return to their original

ginal Inheritance and abode, which till then they had forfeited and lost. But at present neither the Time admits, nor the Occasion calls, to say, what was the Condition of departed Souls under the Law : It is my Business now to speak of their present Condition and State ; of the State they were admitted to upon the Coming of Christ, and of the State in which they shall abide and continue till his coming again. And this Christ himself declares to the Thief, is *Paradise*. Thither he went the Day he died, and thither he brought *Abraham* and all the Faithful with him. So that though *Paradise*, properly speaking, be a different Place from *Abraham's Bosom* under the Law ; yet it may not improperly be called *Abraham's Bosom* still. For here *Abraham*, as the Father of the Faithful, is now introduced ; and here all his Children enter and sit down with him : They partake of the very same Happiness and Felicity which he does himself : And the more they have deserved to taste of this Happiness, the nearer they are admitted to his Bosom.

And this is the Place which we are assured the Souls of departed Saints at present are in : A Place of Rest and Hope and Joy, though

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though not that Place of perfect Happiness which Christ is still preparing for them. However it is probable they may have the Pleasure of seeing even that at some Distance from them: They are got within view, though not in actual Possession of it. Even the highest Heavens we may behold from hence, and hence have frequent happy Visions of him that fills them. And though we be not yet allowed to go into them ourselves; we may yet see and behold HIM, who is entered thither in our Behalf: We may behold our *Forerunner* in Possession of them himself, and preparing them for us; and as he makes them ready for us, preparing and making us ready for them: Gradually improving our Condition and State, as he gradually brings us nearer to himself, till finding us perfect and entirely fit to be united with him, he comes again to cloth our Souls with glorified Bodies, in order to introduce us Body and Soul into the Glory of his Father.

But we must now leave this happy Scene to enquire a little into the Place where the Souls of the Wicked are, during the same Interval of Time, detained. And here we must turn to our Text again, which tells us that whilst *Lazarus* is in *Abraham's Bosom*, the Rich Man

Man is in *Hades*, or Hell. I have already S E R M. XX.
told you that the Word in the Greek signifies no more than an invisible Place, and is used to express the Place of separate Souls at large, I mean, as well of the Good as the Bad : And that even our *English*, (when the Scriptures were translated) signified the same : And in this Sense is *Hades* in the Greek, and *Hell* in the *English*, to be taken here; *i. e.* for the Place of Souls in general, where they wait for their last and final State at the Resurrection hereafter. It is true indeed, the Parable shews that the Rich Man was placed amongst the unhappy Souls : But this appears not from his being in *Hades* or *Hell*, but from his being in *Torments* : For even *Lazarus* in *Abraham's Bosom* was also in *Hades*, only in a different State or Region of it. *Lazarus* in a State of Rest and Repose, the Rich Man in a State of Anguish and Despair : *Lazarus* in the Bosom of the Father of the Faithful, the Rich Man with the Father of Lies : *Lazarus* conversing with Angels and the Spirits of just Men made perfect; the Rich Man with rebellious Devils, and apostate Souls : *Lazarus* within View of Christ in his Glory, preparing also Glories for him ; the Rich Man within Sight
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of the Prince of Devils himself, shewing him the Hell that is hereafter to receive him, even at present gaping before him : *Lazarus* lastly, even in immediate and present Bliss; and lastly the Rich Man even in present and immediate Torments. What Bliss and what Torments I shall shew in the Sequel, but first I must proceed to the

III. THIRD Head of my Discourse, under which I am to shew how departed Souls are conveyed to these Places to which they are consigned. And as to the Souls of the Righteous, we learn from the Text, that *they* are conducted to their happy Seats by the Help and Assistance of the Holy Angels. For *it came to pass that when the Beggar died, he was carried by the Angels into Abraham's Bosom*, ver. 22.

This as we learn from the *Chaldee Paraphrase* upon *Solomon's Song*, Chap. iv. 12. was a very ancient Opinion of the *Jews*; for that Paraphrase speaking there of the Garden of *Eden* (which is the same as *Paradise*) says that *no Man has Power of entering into it, but the Just and Righteous, whose Souls are carried thither by the Ministry of Angels*. And if this had been an erroneous Opinion,

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we cannot conceive that our Saviour would ^{S E R M.} have given the least Countenance to it. ^{XX.} His

mentioning it therefore in this Parable, and in a Manner that acknowledges and confirms its Truth : Gives us Reason to understand it as literally meant ; and that Angels do receive and conduct good Souls when they depart from hence into the Regions of the Blessed : Those *ministring Spirits*, which, the Apostle tells us, are *sent forth to minister for them that shall be Heirs of eternal Salvation*, Heb. i.

14. we may assure ourselves are careful of the Charge committed to them, at a Juncture where their Care is so very important. They, who watch over us and guard us here, and guide us so faithfully in all our Progress through the present World, will not leave us to ourselves, to find our Way into the other World, where the Paths are so new, and the Dangers are so great, that it is next to impossible but that without Help we should be lost. No certainly ; — If they save us here from slight Mischances, and watch lest at any Time we dash our Foot against a Stone ; we may depend upon it, they will accompany us in our final Stage, where the Passage is so difficult and the Dangers so thick, and not forsake or leave their Charge, till they have conducted

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ducted us to a Place of Safety and Repose. They (though we see nothing of them) observe the Crowds of ghastly Spirits (which fill these lower Regions) snatching at every Soul that passes. And therefore they are at hand to support the Souls of good Men against the Fears and Dangers that might otherwise befall them.

From whence we may infer that the Souls of the Wicked, who have none of these blessed Angels assigned them, to protect and defend them, fall into the Hands of the Devil and his Angels, who, we know, is *the Prince of the Power of the Air*, and consequently is ready to seize all such unhappy Souls as are left to pass unguarded through it. To him they are given up as a Tormenter and Jailer till both he and they shall be summoned to Judgment. But this leads me to the last Particular I propose to speak to, *viz.*

IV. FOURTHLY, To shew in what *Degree* of Happiness or Misery the Souls of the Deceased shall be in from Death to the Resurrection. And the Souls of the Wicked are as miserable as it is possible for them to be, before they are thrown into the nethermost Hell. For sure, next to the being torment-
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ed with the Devil and his Angels, is to have the Devil for their Tormentor and Gaoler. They shall not, it is likely, have any *outward* Tortures inflicted on them till the Day comes which shall restore to them their Bodies which are most capable of them: But even now the Dread and Fear of those Tortures which shall be inflicted then, and the continual Despair of their being ever at an End, must be Torment and Anguish insupportable to the Mind, even before they are actually endured. So that considering this State as separate from that worse State which is to succeed it at last; what a sad and dismal one must even this be? Where there is no Conversation but of Apostate Angels, and such reprobate Souls as most resemble them: *Prisoners in a Pit, wherein is no Water, Zech. ix. 11.* no Light or Glimmering of Comfort or Hope; but where they are confined in utter Darkness, and horrid Despair; shut out at present from all possible Returns of God's Favour and Love; and trembling with the Dread of what they shall endure, when he comes to execute his Fury and Wrath.

This, O Sinner, is the miserable State whereinto thou shalt immediately enter when thou diest; as soon as stripped of thy Body

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and

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and the Eyes of thy Flesh, (those dark Casements, or Shutters rather, that at present intercept thy Sight of the spiritual World;) thou shalt see thyself surrounded by a Host of Devils, and in the Hands of spiritual Beasts of Prey; whilst all the good and holy Angels which watched so friendly over thee here, thou there shalt see to stand aloof, and not one of them offering to help or relieve thee. And by these cursed Spirits shalt thou be insulted and dragged to the Dungeon prepared for wicked Souls, where all thy Guilt shall lie open at once, in all its dismal Aggravations; and thy Conscience (though formerly hardened and blinded by the Habit of Sin) shall now recover its perfect Sight, shall be endued with as many Eyes as *Argus*, and all of them glaring with the utmost Rage and Fury on thyself. This, one would think, should be enough to deter the hardiest Sinner from persisting in a Course, which must lead him to it. And a Man that would not be restrained by the Fears of such a State, we cannot expect to influence, though we could be able to convince him, that the same Moment that delivers him to this, should also deliver him to those inexpressible Torments, that we know are in store for him at the last Day.

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But, my dear Brethren, I hope you do not stand in need of being awakened and roused by a Description of Misery. That is too mean and servile a Principle for Christians to act upon; who ought to be moved by the nobler Influences of Duty and Love. To us therefore I hope it will be a sufficient Encouragement to enquire a little into that happy State, which the Gate of Death shall open to our View. To this therefore I shall turn my Discourse, and see what the Scriptures have revealed to us concerning it.

Blessed are the Dead which die in the Lord, even so saith the Spirit, for they rest from their Labours, and their Works do follow them, Rev. xiv. 13. This is an immediate Revelation of the Spirit made to St. John: And the Intent of it, doubtless, was to teach and instruct us, that *the Dead, which die in the Lord, are blessed*, and that their Blessedness consists in *resting from their Labours*, and having *their Works to follow them*. They rest from their Labours; from all their Toils which they found so unavoidable here: They have no Temptations to perplex them any more, no more Sins to bewail and lament: No racking Pains to tear and torture them, no pining Sicknes to waste and consume them: No

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more Crosses to disturb or embarrass them :
 No more Vexations to fret and teize them :
 But all is easy, quiet and calm, in Rest and
 Joy and Peace and Hope. *There* (saith Job
 in an elegant Strain) *the Wicked cease from*
troubling, and there the Weary be at Rest :
There the Prisoners rest together, they hear
not the Voice of the Oppressor : The small and
great are there, and the Servant is free from
his Master, Job iii. 17, 18, 19. This is their
 Condition as to their external State, and in Re-
 ference to what they are freed from and deli-
 vered ; which is heightened still beyond Ex-
 pression, by what they feel within, and hope
 for hereafter. For they rest from their La-
 bours, and *their Works do follow them.* They
 look back with Comfort upon a well spent
 Life, and expect with Joy a future Reward.
 They are refreshed with the Peace of a good
 Conscience, now immutably settled, and are
 sure that by the Satisfaction and Merits of
 their Saviour, they shall bear the Scrutiny of
 the last great Day ; and so know that they
 shall be rewarded with the Crowns laid up
 for them, against that Day, when the Lord
 shall come to be glorified in his Saints. In
 the mean while they are in a Place of Retire-
 ment and Security from those terrible Judg-
 ments

ments which shall overtake the Wicked here-
 after. *They have entered into their Chambers*
 (as *Isaiah* elegantly speaks) *when the Doors are*
shut about them, and where they are hid till
the Indignation of the Lord, who cometh out
of his Place to punish the Inhabitants of the
Earth for their Iniquity, be overpast, Isai xxvi.
 20, 21. It is true, till then, they must wait
 for their Rewards, because till then the Num-
 ber of those who are to be rewarded with
 them shall not be compleat. As a further
 Confirmation of this, I might here urge, as
 far as it will go, the Authority of *Esdra*s :
 Who tells us that when he had propos'd some
 curious Questions to his Angel concerning
 the State of the World to come, the Angel
 returned to him the following Answer, *Did*
not the Souls of the Righteous ask Questions of
these things in their Chambers, saying, How
long shall I hope on this Fashion? When cometh
the Fruit of the Floor of our Reward? And
unto these things Uriel the Arch-Angel gave
them answer, and said, even when the Number
of Seeds is filled in you, 2 Esdras iv. 35, 36.
i. e. they must wait, expect and hope till the
Number of God's Elect shall be accomplished,
 as our excellent Office for the Burial of the
 Dead in our Liturgy expresses it; and ex-

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presses upon the Testimony of the Revelation made to St. *John*, where *the Souls of those that were slain for the Word of God, and for the Testimony which they held*, are represented as lying under the *Altar*, and crying to God with a loud Voice, *How long, O Lord, Holy and True, dost thou not judge and avenge our Blood on them that dwell on the Earth?* And then it follows, *That white Robes were given unto every one of them, and it was said unto them, that they should rest yet for a little Season, until their Fellow Servants also, and their Brethren that should be killed as they were, should be fulfilled*, Rev. vi. 9, 10, 11. So that here again we have the Souls even of the Martyrs ordered to rest in a State inferior to what they expect, till the Number of those that shall be slain, as they were, for the Testimony of Jesus, shall be fulfilled: At which Time and not before, their Blood shall be avenged on those that shed it. Though even now, *white Robes*, we are told, are assigned to each of them, as a Token of their Innocence, and to assure them that they were stated in God's Favour and Grace.

And thus we see that immediately upon Death, we shall be put in Possession of a present Paradise, and there rejoice in the sure
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Expectation of greater Bliss, when the Crowns of God shall be assigned us hereafter. Fear not therefore, O pious Soul, when Death approaches: For the Holy Angels wait to receive thee, and to conduct thee safe to *Abraham's Bosom*. A Place which, wheresoever it is, is a Place of Rest and Joy, that shall supply thee with immediate Satisfaction and Ease, and ensure to thee Felicities without Measure or End: A Place of the best Society and Conversation, where thou shalt see and familiarly converse with those, of whom thou hast talked so often here, and whom thou hast laboured so hard to follow. — *The glorious Company of the Apostles, the godly Fellowship of the Prophets, and the noble Army of Martyrs* shall all welcome thee to the happy Regions, and instruct and inform thee in the Way and Manner of thy new Habitations. A Place which the Angels shall often repair to, and which the Son of God himself shall visit, and illustrate with the Brightness and Rays of his Glory. There shall be none to corrupt or offend thee, no Devil to tempt thee, nor Flesh to betray thee. But all shall be Joy and Peace and Love, cheer'd and enflamed by higher Expectations. Sure this is a sufficient and abundant Reward for the

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most difficult State we can here undergo :
 We shall be as happy immediately as *Paradise* can make us, and have as much more entailed on us in Reversion as *Heaven* can supply.

So that from the whole it appears that Mankind have three several and different States assigned them : One in this Life ; another between Death and the Resurrection, and a third from the Resurrection to all Eternity. In this World the Faithful live in *Hopes* of Glory ; after their Decease, they have a *Right* to it as soon as it shall be revealed ; and when revealed they shall enter into full *Possession* of it. Here we have no Sight at all of our Redeemer. After Death we shall behold him at a Distance from us : And when he comes again to receive us unto himself, to the Kingdom he is preparing for us, John xiv. 3, 4. *We shall be ever with him,* 1 Thess. iv. 17. Here we are in the outward Court of God's Temple ; at our Deaths, we shall enter into the holy Place, and at the Resurrection be admitted into the *Holiest* of all : Once more, we are here as Combatants, *fighting a good Fight ; when we shall have finished our Course we shall rest from our Labours,* and rejoice in our Conquests ; And at the last

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Day shall enter in Triumph into the Kingdom that is promised us, and every one receive a Crown of Righteousness, which the Lord the righteous Judge shall then give unto all that love his Appearing, 1 Tim. iv. 7, 8.

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And this would naturally lead me on to enquire further what and when that Encrease and Fulness of Happiness shall be. But this some following Discourses must shew. At present it is time to put an End to this, by shewing what Use it is of to confirm the Doctrine of our Church, and also how far it will prompt us to improve and mend our Lives.

And first as to the Establishment of the Doctrine of our Church, against the Errors of the Church of Rome; we have formerly seen one favourite Notion of theirs, I mean the *Invocation and Worship of Saints* quite overthrown by it. And what I have further offered now, as fully confutes another of their Impositions, not less dear to them, because not less gainful, I mean their Fable of *Purgatory*. For here we see that the ancient Christians, and even the holy Scriptures themselves suppose and mention a State which is neither Heaven nor Hell, though neither of them mention or suppose what the
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Romanists mean by *Purgatory*. There were some of the Ancients, it is true, who believed, (and it seems to have been a current Opinion from *Origen* downwards) that the Trial we shall undergo at the last great Day will be a State of Purgation, or at least a Probation wrought in us by that Fire which should burn the World, through which all, even the purest Saints must pass, not the Prophets, nor the Apostles, nor the Virgin *Mary* herself excepted; and which shall differently affect us, according as our Imperfections shall require a greater or less Purgation. What Authorities this Doctrine is built upon I may have Occasion to enquire hereafter: At present it may suffice only to observe that this is a Purgation as widely different from the *Romish Purgatory*, as the present Time is from the Time to come; or that which is to purge some Christians only, from that which is to purify or try them all. And yet this adulterated, supposititious Fire was by Degrees invented from mistaken Representations of what the ancient Fathers taught concerning that final Purification or Trial of all Men at the Day of Judgment. For St. *Austin* observing that the Scriptures, as well as the Fathers before him, speak of a Purgation which all must go through,

through, before they can be saved at the last ^{SERM.}
Day, began to demur, whether it did not ^{XX.}
begin in the Interval between Death and the
Resurrection, at least as to the Souls of more
imperfect Christians *: The Demur of so
great a Man as St. *Austin* After-ages improv-
ed into a Certainty, so that the next Century
roundly asserted that this purifying or purg-
ing Fire, began to work upon the Souls of
the Deceased as soon as they departed; but
from which however they might sooner or
later be freed or delivered according as the
Prayers of the Church could be obtained for
them. This they soon found so advantageous
a Doctrine for enriching the Church, through
the Prayers and Masses which every one, who
had Money or Friends to leave, would pur-
chase; that the Council of *Florence* in the
Year 1439. voted the Dream to be an Ar-
ticle of Faith, and damned to Hell, all that
would not believe a Purgatory. And upon
this Authority their Purgatory stands, but
how weak, and novel, and inconsistent it is
with the Doctrine of the Scriptures and of
the truly Primitive Fathers of the Church, you
may infer from the Drift of my present Dis-

* See *Bull's Sermons* Vol. i. p. 125, 126.

course,

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course, which has been to shew that neither the inspired nor ancient Writers, have any Notion that the Souls of those who depart this Life in the Fear of God, and such as shall attain to Heaven at last, must yet enter, as soon as they are out of the Body, into infernal, hellish Pains: No; they assert, as plainly as Words can speak, that those who depart in the true Faith and Fear of Christ, enter immediately into a State of Rest, where they are free, as from any inward Anguish and Remorse, so from any outward Torture or Pain.

It is true, the Christians of the *purest* Ages looked on them notwithstanding as the *Objects of their Prayers*. They included them constantly in their Liturgies and Forms, which took in the *Dead*, we are ready to confess as well as the *Living*. But what then? Is this a Proof that they had any Notion of a *Romish* Purgatory? Or so much as imagined that those whom they prayed for, were racked or tormented with any temporary Pain? No surely: We appeal to the very Prayers themselves; to those very Prayers which the *Romish* Church, as if infatuated, retains in her Offices to this very Day: Prayers which quite confute the Doctrine they would build upon it.

it. They being Prayers or Petitions, for all ^{SERM.}
that are in Peace, or at Rest in Christ. And ^{XX.}
here can *they* be said to be *in Peace or at Rest*, who are supposed to be scorching in the Flames of Purgatory, and to endure Pains equal to those of the Damned, excepting only their Duration or Continuance. Those *ancient* and indeed *catholick* Prayers for the Dead are therefore inconsistent with the Fable of Purgatory; but agree well with those Notions of separate Souls which the Churches of God in the Apostolick Ages universally held. For they all agreed that the Interval between Death and the End of the World is a State of Expectation and imperfect Bliss, in which the Souls of the Righteous wait for the Completion and Perfection of their Happiness at the Consummation of all things. And therefore whilst they were praying for the Catholick Church, they thought it not improper to add a Petition in behalf of that larger and better Part of it, which had gone before them, that they might altogether attain a blessed and glorious Resurrection, and be brought at last to a perfect Fruition of Happiness in Heaven. And such a Petition is no more than St. *Paul* breathed forth for his hospitable Friend *Onesiphorus*, who was dead in
all

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all Likelihood, when the good Apostle, writing to *Timothy*, throws up an Ejaculation — *The Lord grant unto him, that he may find Mercy of the Lord in that Day*, 2 Tim. i. 16. And by such Petitions they at once testified their Love for the Dead, declared their Belief in the Communion of Saints, and kept up in themselves a lively Sense of the Soul's Immortality. And with this Intent a Petition for the Deceased was continued by our Reformers in the Prayer for the whole State of Christ's Church, in the first Common Prayer Book of King *Edward* the VI. in which they commended unto the Mercy of God all his Servants which are departed from us with the Sign of Faith, and now do rest in the Sleep of Peace; beseeching him to grant unto them his Mercy and Peace everlasting, and praying that at the Day of the general Resurrection, we and all they which be of the mystical Body of his Son may all together be set on his Right Hand, and hear that his most joyful Voice, Come unto me, O ye that be blessed of my Father, and possess the Kingdom which is prepared for you from the Beginning of the World. Thus prayed our own Church at its first Reformation; thus she prayed consistently with the Doctrine and Practice both, of the best Christians and
in

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in the purest Ages : And yet our Reformers, SERM.
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though good and wise Men, were influenced
so far by the Opinions of others, as to reject
these and the like Petitions from our Liturgy.
But so far were they from giving Countenance
to the Doctrine of Purgatory, that all their
Prayers were entirely inconsistent with it.

Thus far our Discourse serves for the Con-
futation of *Error* : As to the *Practical* Im-
provements we have already seen that the
bare Consideration that our Souls shall con-
tinue to live and act, whilst our Bodies lie
mouldering or dissolved in their Graves, is a
sufficient Motive not to be overfond or indul-
gent to our Bodies whilst we have them ;
but to wean ourselves from them as much as
is possible, and to live now in them, as they
who one Day must live without them. But
the Account I have given of the separate
State in this Discourse, will be further in-
structive ; by teaching us the *Manner* our
Souls must live in, when our Bodies are a-
sleep, and by exciting us to make such *Pro-
vision* for them here, as will be of Use to
them when that new Kind of Life shall be-
gin. As to the *Manner* of the Soul's living
in its separate State ; It is plain it will consist
chiefly in reflecting on its own past Accounts
and

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and Thoughts, and in conversing with other disembodied Spirits, of like Disposition and Temper with itself. For when it leaves the Body, it will no longer have any Communication with this World, nor, in all Probability, any Knowledge of any thing that passes in it. As soon as dispossessed of our bodily Organs, which are the Seats of the five Senses, by which we see or hear, or taste or smell, or feel such material Objects as surround us and are of Use to us here; the external World will no longer affect us; we shall have no Sensation of any thing that requires a Palate or Nostrils, or a Hand, or an Eye or an Ear to perceive it. The whole World, as great as it appears to us now, all the visible Bodies we behold upon Earth, and the glorious Luminaries we admire above, will vanish at once when our Eyes shall be closed, our Ears stopped, and our Senses truly dead in Sleep. At the Resurrection indeed, when our Bodies shall be restored to us spiritual and incorruptible, in Glory and Power; the material Worlds will again become visible, and we infinitely more able to view and understand their Motions and Laws, than at present we can be. But before the Resurrection it is natural to suppose that we shall know no more

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more of them than disembodied Souls can discover. For it is our outward Senses which help us to the Perception of the material World; and is that which at the same Time hides the World of Spirits from us. Our Eyes, which are as Casements through which we look out at Things that are visible, are as Shutters which intercept our seeing or beholding the things invisible: And therefore the same Moment they cease to be of any Use to us with relation to this World, they cease also to be Barrs and Blinds against the other.

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As soon therefore as the Soul shall be loosed from the Body, wherever it goes, or wherever it shall be, we may safely conclude a World of Spirits will be opened to it's View. But what Sort of Spirits it shall find itself amongst, depends wholly on the Temper and Disposition with which it leaves this present World. This is what I have asserted already, and therefore need not repeat it again: I have now only to exhort you, to fit your Souls, whilst Opportunity remains, for the Conversation of Angels and Saints; since otherwise, be assured, your Allotment will fall amongst Reprobates and Devils.

And the Way to do this, is to affociate and join yourselves to Saints whilst you are here : To converse chiefly with the Pious and the Good : For they will best form and affimulate your Minds to the devout and happy Souls above. Conversation and Reading is the same to the Soul, as Food is to the Body : viz. it's Nourishment and Support : And as the Body is in a sound or sickly State according to the Kind of Food it lives on ; so is the Soul in a good Habit or a bad one, according as the *Notions* are which it receives.

If you have no Ideas but what you take in from Assemblies and Balls, from Games and Sports, I doubt you will find yourselves, when the Time comes, but ill provided for another World. These are but poor things to support your own Thoughts, and a sad Fund of Discourse, when you have only Souls to whom to relate them. Publick Diversions of many Kinds will contribute I doubt but little to the Nurture of any Christians *to the Measure of the Stature of the Fullness of Christ* : Relaxations, it is true, are sometimes to be used as a Relief to the Mind ; as well as Exercise in its turn as a Refreshment to the Body. But as *bodily Exercise*, so *mental Amusements*, profit but little, whilst Godliness,

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as to Body and Mind both, *is profitable unto* ^{SERM.}
all things; having Promise of the Life which ^{XX}
now is, and of that which is to come, 1 Tim.

iv. 8. And taking *Godliness* in its true Sense, which must be the Framing of our Minds to a *Godlike* Temper; nothing certainly can conduce more to this End, than the acquainting yourselves with the eminent Servants of God. Seek out for such among the Living, when you want to converse: And lay before you the Lives of such, when you would employ yourselves in Reading and serious Meditation. For they are the Company you would converse with in another World, rather than with Infidels and Apostates, Blasphemers and Deists, whose Lot and Condition (however intimate you may be with them here) you desire not, I presume, to share in hereafter: Chuse therefore such for your Companions in this World, as you shall think yourselves happy to be with in the next. Acquaint yourselves with the eminent Saints of old: Converse with the Patriarchs, Prophets, Apostles, Martyrs and Saints, which the Holy Scriptures and Writers of the Church set so often before you. Examples will raise your Emulation; will excite you to follow their Heroic Virtue
and

SERM. and glorious Lives: They will stock your
 XX. Souls with noble Ideas, fill them with De-
 votion, Piety and Love, will, in a Word, ani-
 mate you to be Saints here, and so qualify you
 for the Conversation of Saints hereafter.

The End of the second Volume.

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E R R A T A.

Page and Line.	instead of	read
25. 5.	which	whom
28. 23.	wrote	wrought
32. 15.	either	neither
45. 6.	that	them
74. 24.	wrote	wrought
94. 9.	when	whether
97. 1.	which	whom
110. 14.	prescribe	subscribe
170. 4.	and imposed	and was imposed
171. 20.	Or	Our
172. 12.	Peter	Paul
228. 4.	For	From
230. 2.	but what he did. dele	
239. antepenult.	the Apostle	when the Apostle
268. 10.	their	your
276. 10.	was	were
288. 12.	Lord	Law
320. 10.	He	Christ
325. 23.	of his	in his
369. 19.	thousand	hundred
381. 10.	to God who gave it	to the Earth, &c.
386. 2.	still	shall
405. 20, 21.	as well as	rather than
410-434. runn. Title.	No Rewards	No perfect Rewards
430. 10.	actually	completely
456. 28.	hence	thence
459. 23.	have deserved	have been prepared,

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